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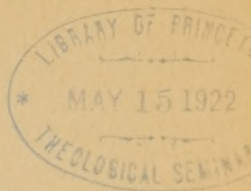
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By Frederick A. Noble, D. D.

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TO MY MOTHER,
WHO, THOUGH WORN AND WEARY
WITH THE BURDEN OF AGE,
AND PATIENTLY WAITING HER SUMMONS,
CHERISHES THE SAME TENDER INTEREST
IN HER FIRSTBORN
AND THE SAME DESIRE FOR HIS WELFARE
AS IN THE OLD DAYS WHEN HE WAS A CHILD
AT HER KNEE

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OUR REDEMPTION.

BOOK ONE.

**Redemption Made Necessary By Sin and
Its Consequences.**

THE FACT AND GROUND OF SIN.

"Sin is lawlessness."—*1 John 3: 4.*

"Sin is lack of conformity to the moral law of God, either in act, disposition, or state."—*Strong.*

"The older Fathers, the apologists, Justin Martyr, Tatian and Theophilus of Antioch as well as Irenæus, Clement of Alexandria, Anthanasius, the two Gregories, Chrysostom, Cyril of Jerusalem and Methodius defined sin as opposition to the holy will of God, and affirmed that such an iniquity involved death as its necessary consequence."—*Doertenbach.*

"The Gospel presents us with the Scriptural idea of sin, provoking God's wrath and establishing between God and man a state of enmity; and the idea points very urgently—at least in a moral universe—to some awful interposition which shall bring relief. But the Biblical idea of sin is a vitally distinct thing from the impoverished modern conception of anti-social vice, in which man and not God is the insulted and offended person, and by which the protection of individual rights and the well-being of society are held to be of more account than the reign of peace and purity within the soul. The idea of sin points to a Divine Redeemer; the idea of anti-social vice points to an improved system of human education.'—*Canon Liddon.*

OUR REDEMPTION.

BOOK ONE.

Redemption Made Necessary By Sin.

I.

THE FACT AND GROUND OF SIN.

On the threshold of any attempt one may make to arrive at true and comprehensive notions of sin two questions arise and demand answer.

The first concerns the fact of sin. Is there in reality any such thing as sin? Is there any evil actually correspondent to what thoughtful men mean when they use the word sin?

The second concerns the ground and nature of sin. Why is sin sin? We laugh at men because their actions are ludicrous. We shrink from men because we dislike them. We pity men because they are unfortunate and miserable. We also blame men. We take blame to ourselves; and without any misgiving or hesitancy we blame others. What is it in certain acts and attitudes of men which render them morally offensive? Not foolish merely; not uncongenial merely; not pitiable merely; but morally improper, so that we are forced by a kind of necessity of our being to call them wrong?

These are the questions. As will be seen they open the way to matters fundamental. Too much pains cannot be taken to find right answers to them. Indeed, if

there were only a somewhat clearer apprehension on these points, there would be less fog in the religious atmosphere; and other truths, vital to the moral and spiritual well-being of men, would be held in more consistency and announced with more boldness. Let it be clearly in evidence that sin is not a fiction, but an awful reality; that sin in every article and form of it is a lifting up of the hand against God; and then the revelation of the wrath of God against all ungodliness and unrighteousness of men, and Christ dying an atoning death on the cross of Calvary, and the need of the strivings of the Holy Spirit, and the retributive woes of all unpardoned transgression, will also stand some chance of being considered realities.

Addressing our thought now to the fact of sin, or whether there is anything which in strict propriety can be called sin, we find ourselves face to face with a subject about which one would think there need be no embarrassment in coming to quick conclusions. In regard to many propositions there is room for question and doubt. Here it looks as if there could be but one opinion. Men of tainted lives, or of cynical dispositions, have been ready to deny the existence of virtue. How any man can be so blind as not to see that there is a certain something in human hearts and in human conduct correspondent to the word sin passes all comprehension.

Nevertheless there are those who rule sin out and declare there is no such thing. Sometimes they do it through positive assertions. Sometimes they do it through the systems, philosophical and other, which they adopt.

One writer says: "I think no sin can make an indeli-

ble mark on what I call the soul." This statement holds in it three significant assumptions. The first is that there is no inherently bad tendency in us. The second is that there is no moral condition which may be characterized as a state of sinfulness, even after there has been the commission of what some people call an act of sin. The third is that from the nature of the case there can never be any permanent defilement or scarring of the soul. What the majority of men are accustomed to consider sin, and to deprecate and denounce as sin, is thus resolved into an outcome of circumstance and organization. It is not sin but sins. Nor are sins sins; they are only mistakes. They are the natural issues of ignorance and inexperience. They are the weak stumblings of a child learning to walk. There is no sin.

This out-and-out denial of the fact of sin by a representative writer is implied by logical necessity in many of the schemes of men and the universe which are sent forth from time to time. Sin falls into place as a part of the plan. It pertains to our human finiteness. It is mere "defect,"—that is, it is a lack of some moral good which ought to be possessed and in due time will be. It is mere "negation"; that is, it is a limitation of power which cannot be helped. It is "the necessary condition of virtue,"—that is, it furnishes the antagonism through which alone virtue can be developed. This view of sin, or this view only slightly modified, is the view involved in all systems of materialism, in pantheism, and in the doctrine of evolution, so far at least as this doctrine is held by the agnostic wing of evolutionists. Huxley more than intimates that the acts which pass under the name of sins are only the "ape and tiger promptings" which men have brought with them out of the low

estate of animalism from which in the course of the ages they have emerged. Even Christian evolutionists are not altogether patient with this word sin. Prof. George Harris of Andover in his work on "Moral Evolution," puts in a plea for the substitution of the word "degeneration" for "sin, vice and crime." He gives his reasons for this, but the suggestion is more significant than the reasons.

If, however, sin is only a defect, a negation, a mere limitation of finite being, and especially if it be a requisite condition of virtue, then the worst that can be said of it is that it is a necessary evil. To speak of a state or a condition of sinfulness, or to associate with it the guilt which is commonly supposed to attach to an act of sin, would be absurd. It is fit to talk of blindness, feebleness, and of imperfect development; but not of sin and sinfulness. "This discord which we call sin" is simply a "phantom" with which we allow ourselves to be tormented quite unnecessarily.

That such speculations can be made to seem at all plausible, least of all a solid ground to rest on for one who has ever realized to himself anything of his own free moral agency, has a strange look. Yet, in one way and another, the mischievous influence of these contentions is widely diffused. Avowals of unbelief in the fact of sin, as it is announced in the Scriptures, are met almost everywhere. They reach us through pulpits, not all of them counted liberal either, through books, through public platforms, in the columns of magazines and newspapers, and in very many private conversations.

Müller, in his work, "On The Christian Doctrine of Sin," says, in a footnote: "We cannot, indeed, include Goethe among those . . . who have brought them-

selves to estimate greatness by mere power, and to regard morality as only the idea of power in disguise, and who from this starting-point look down with haughty self-importance, or the complacency of superiority, upon what they are pleased to call the 'vulgar' moral judgment concerning such phenomena, as very narrow and ignorant; genius, in her happy hours, revealed to him more of the real nature of sin than to any other modern poet of Germany. But there is certainly a tendency in his view of the world to regard power and activity as the essence of morality. . . . Power is not, indeed, made the exclusive test of good and evil, but somehow good is always made to appear wherever there is power; and the prostration of power, the barrenness of life, is evil." So there is a tendency to soften the offensiveness of sin and to erect other standards by which to judge good and evil.

But no denials, no mollifying explanations, no confusing theories of God and man and nature, can avail to dislodge the fact of sin from the moral world. Sin is here. It is here a dark and dismal reality, a stain on character, a hindrance to spiritual growth, a source and evidence of guilt, and a mischievously regnant force, with the results of its bad work to be seen everywhere.

Ample proof of this is to be found in three sources.

It is to be found in our own consciousness. Through experience we feel and know the fact of sin. We are sure we are not as pure as we ought to be. We are sure our past lives have not been as righteous as they ought to have been. We are sure we are not working as we ought for the realization of high and holy ends. There is something in us which testifies to guilty divergence from the right, and to guilty disregard of the loftiest

ideals. We may be fortunate in our temperaments, or our environments may be favorable, and the temptations with which we have been assailed may have been less fierce and hot than those which have struck some others; but we know, if we know anything, what alien tendencies there are in us and how easy it is to go aside from virtue.

It is true that "the exceeding sinfulness of sin," as the apostle realized it, is very rarely appreciated. Not many see it in such loathsomeness, and are so impatient for deliverance from its destructive power, that they cry out in agonized utterance: "O wretched man that I am; who shall deliver me out of this body of death?" Yet the feeling is general that somehow each for himself has erred and come short of the glory of God. No confession seems to us so appropriate, no petition so pertinent, none goes so far toward gathering up the various phases of the conviction of ill-desert which is felt in human hearts, as that old prayer: "God be propitiated to me the sinner." In those moments which come to us all, when our minds are not so much at work of their own motion, as wrought upon by silent and mighty influences from above, and life takes on an unwonted hue of sacredness, it is well-nigh impossible to escape the reproach and burden of the thought that we are out of the way—not clean of heart and hand, and not the children of the light we were made to be and might have been—but out of the way. In such moods we are not encouraged, we are mocked, by utterances, come from what source they may, which make little of sin.

The same is true when we have wrestled with some temptation—with pride, avarice, ambition, a degrading

appetite, an envious disposition, an indignation which is in danger of passing over into a confirmed hate, an impulse to take sharp revenge for some real or fancied wrong—and have been thrown in the encounter. In such hours the disbelievers in sin may talk to us as prettily as they will; but in spite of all they say, we shall refuse to be persuaded that there is not something wrong in our hearts. The sense of duty we have and cannot help having; the inward difficulties we meet in trying to do duty; the defeats we encounter when we would rise into large and royal masteries; the peculiar charm which things sensuous have for our souls; the facile way in which we come under bondage to objects and aims which are of the earth earthy, are demonstrations conclusive to our own minds that there is something the matter with us beside mere weakness. Men may assure us that these delinquencies and over-reaching and wayward strayings for which we reproach ourselves are only mistakes, but we shall not fall in with this interpretation of the facts. It does not match the solemn witness of our own consciousness to say that in all these things we have only blundered. We know better. We know we have sinned.

There is a further testimony in this same line, though distinct enough to stand out by itself, which ought to have not a little weight in the estimation of candid minds. It is the testimony found in the fact that the most spiritual and devout souls in all these ages have been most positively certain of sin and have had the deepest sense of the pollution and guilt of sin.

If we turn to the Bible we find the story of a succession of lives running on through the centuries. Nowhere else is there to be found such another grouping of

names and characters and events. In no other collection of writings have such pains been taken to give us deeds just as they were done, words just as they were spoken, and lives just as they were lived. We have the accuracy of sun-picturing. The men who are thus brought before us differ widely in their native endowments, in their culture, and in their circumstances. Some of them are patriarchal chiefs; some of them law-givers; some of them generals; some are kings; some are seers and preachers of righteousness; some are priests; some are apostles; some are poets singing to us songs whose key-notes have been caught in moments of supreme spiritual ecstasy; some move in the foremost circles of their time and are conspicuous for their culture and wisdom; some move in the humblest walks of life, and when they emerge from their obscurity they remain just long enough to make their sign and then sink back again out of sight; some of them speak to us out of the calm of a sweet and secure peace; some of them bear their witness with awful threats hanging over them and front to front with gravest perils; some of them take their places before us and put their sentiments on record while yet experience is small and revelations have been few and the human race is only a little way on in its career; some of them come forward only after prophet has followed prophet in uttering his voice, and vision has succeeded vision, and the world has been illuminated by the words of Him who came to be the light of men; but whoever they are, however unlike, and whenever and wherever they deliver their messages, they are at one touching the sense of their own sinfulness. In their prayers and supplications; in their confessions, so frequent and pathetic; in their psalms and

discourses; in their rituals of worship and in their state economies; in their personal wrestlings with evil within and without; in their appeals for obedience and purity; in their protests and warnings against wrong-doing; in statements of what they conceive to be the actual relation of human souls to God, as in their statements of what they conceive these relations ought to be, there is always an implication, and often a profound conviction of sin.

Sin might be a "phantom" to others, but to these men it was something besides a mere specter. These men felt sin in their own hearts. They fought sin in their own lives. They feared sin, many of them, as they feared no other enemy on earth. To them the pang of death seemed small in comparison with the consequences which they felt sure must wait on sin. In depths and straits of bitter temptation they cried out against sin. They were distressed often to tears, when they fell under the power of sin, and the echoes of some of their wails and lamentations will never die out of the ear of humanity. In highest strains of poetry and eloquence, or in the simple language of devout thanksgiving they celebrated their victories over sin. Is it quite conceivable that these men, one and all—Abraham, Moses, Samuel, David, Elijah, Isaiah, Ezekiel, Jeremiah, Daniel, Habakkuk, Malachi, Paul, Peter, John—were utterly deluded and knew nothing of what they affirmed? Was Jesus, too, mistaken? Why did He begin His ministry with that significant word "Repent"?

To ask this question is to advance to another proof of the fact of sin and sinfulness in the hearts of men. Jesus uttered the word "repent" because He saw that men everywhere were under sin and needed to repent.

This is what is to be seen still—sin all up and down, and men everywhere rolling it as a sweet morsel under their tongues. On every hand is something morally offensive. Vileness, depravity, wickedness, crime, challenge our attention at each turn. It is not the shrieking of an hysterical rhetoric, but sober truth to say the whole creation groans through the ill-doing of bad men. War, with its garments rolled in blood; superstition with its idols; intemperance with its victims; avarice with its tricks and frauds; caste, before which the dearest human rights are as nothing; the numberless and nameless iniquities which infest society and breed physical and moral distempers, and spread their contagion all abroad; the refined and ingenious systems of deception which are devised; the gross inequalities and tyrannies which manage to receive the sanction of legal enactment; the social and civil injustices which have to be endured; the multiplied and outrageous dishonesties that are practised; the unholy ambitions which are cherished; the maneuvers resorted to by base and cunning politicians to secure place; the thefts which in one form and another are committed against public treasuries; the disregard of oaths and other sacred obligations, and the frequent betrayals of trust with which good men are shocked; the low standards of morals adopted by so many both in their homes and in their business relations; the mutual alienations and domestic bickerings and social discords which flaunt themselves before the public gaze; the incendiary flames, the thefts, the midnight robberies, the murders, the innumerable wrongs which burden and impede our humanity,—what are all these but shocking and unanswerable testimonies to the reality of

an evil spirit—a wily and malignant force which works not for righteousness but for unrighteousness and hate and cruelty—which has somehow found its way into the heart of man? Let one walk whither he will, and determine as he may to see nothing but the true and the beautiful and the good, yet right there before him and everywhere will stand the facts, obvious and obstinate as facts always will be, and by no policy or procedure to be ignored, telling the story of sin, and with an irresistible logic demonstrating the power of sin in the world.

Mere infirmities, mistakes, stumblings, is it once more affirmed? But are they? Is that the sober judgment of mankind on the moral quality of the dispositions and acts just enumerated? Are these stealings, these perjuries, these social vices and villainies, these slaughterings of the innocent, just infirmities, mistakes, stumblings, and nothing more?

What are the terms with which the world designates those who invade private rights, and violate the sanctity of homes, and break laws which are for the common good? Do we feel it is enough to call these transgressors simply “erring members” of society, “misguided enthusiasts,” men who have “slipped” in trying to secure their own “highest development”? Not at all. They are unhesitatingly characterized as persons who have gone wrong and are justly to be blamed and punished. When men are brought before judges and juries to answer for their misdeeds, the question is not whether they think they have been foolish and made serious mistakes or not, but whether they are guilty or not guilty. In these evil doings the State sees something besides mental aberration; it sees a quality of

wickedness, and it does not hesitate to bring home to the lawless the charge of guilt, and to visit the guilt, when it is proved, with penalties. The words men use in characterizing conduct, the distinctions running through all languages whereby the good and the bad, the pure and the impure, the just and the unjust, the godlike and the ungodlike, are set over against each other in sharp contrast, are built up on the same basis. That men are sinful is a conviction that has worked its way into all communities and races, and into all forms in which the thoughts and feelings of men come into manifestation.

Not only, therefore, on looking abroad, do we see things going on in every day life which justify the charge of sinfulness in man, but we discover that the settled opinions and institutions and modes of speech and common procedures of mankind recognize and revolve around the idea that sinful acts, or such acts as involve the moral nature in guilt and render the individual chargeable with these acts ill-deserving, may be committed and are committed far and wide. That there is sin in the world is not merely an assertion of the Scriptures and an article in the Confessions of the Church, and an occasion and warrant for the interposition of God in Christ, but it is a fact generally recognized and admitting of no successful denial.

But why is sin sin? What is there in any given act which justifies us in designating it by the peculiar and dreadful term sinful? What gives to a feeling or a deed this bad quality? On what ground do men expose themselves to the charge that they are sinners?

There are two answers to this question, each supple-

mental of the other, and both together so clear and adequate that they would seem to leave nothing further to be desired.

The first answer is that sin is sin because it is the violation of the law of God. In other words intelligently to transgress the law of God, whether this law be the unwritten moral law which has its certification in the reason and conscience of men, or the revealed moral law of the Old Testament and the New, is to commit sin. God is perfect. His law is perfect. His law requires nothing, it forbids nothing, which is not in harmony with the ultimate demands of absolute right and supreme wisdom and infinite love. It is to God's law that we owe obedience. It is to God's law that we are bound to conform. For us and for the universe, this law is above and behind all other laws. It has its seat in the bosom of God where it is cherished forever. It has its source as a positive commanding rule in the eternal reason of God. It registers its requirements with less or more distinctness on the tablets of every human soul. Paul speaks of "the invisible things" of God—"even His everlasting power and divinity" being brought home to the understanding of men "through the things that are made." He speaks of Gentiles who "show the work of the law written in their hearts." He goes even further and avows that the most vicious and depraved and reprobate have knowledge of the righteous judgment of God. What the apostle affirms has universal confirmation. Men everywhere know there is a difference between truth and falsehood, between justice and injustice, between right and wrong.

Over us all and binding on us all is this law of God. It has manifold applications. It covers all thoughts,

all emotions, all words, all deeds. It is mandatory and says: "Thou shalt." It is prohibitory and says: "Thou shalt not." It is the power and wisdom and goodness and justice and holiness of God—the infinite perfectness of God—in incessant and uniform operation for the regulation of the lives of creatures who have been made in His own image.

The second answer is that we are so constituted, intellectually, morally, spiritually, and have in us such possibilities and aptitudes, and are beckoned on by such a high destiny, that to falter and go astray and do the unworthy when we might do the worthy, is to sin. Were it thinkable that there is no Moral Governor over us to whom we owe allegiance, and no moral law which we are bound to obey, and at the same time thinkable that our own natures and destinies should remain precisely what they are, these very natures and destinies would still put the stamp of sinfulness on those acts which the law of God and the constitution of the human soul now alike stamp with sinfulness. For a man to be recreant to the type of his being,—to be false to the ideal which is in him, not because he has thought it out and set it before him simply, but in virtue of his creation in the divine likeness, is not to make a mistake alone, it is to sin.

Thus the law of God and our own human constitutions unite in demanding pure and righteous living and high and holy character, and in stamping all departures from this demand as wrong to the point of sinfulness.

The law of God is the demand of our nature: for it is what we are made to expect and need. It is the ultimate reach of our powers; for while we cannot in good morals stop this side the law of God we cannot go be-

yond it. It is the goal of our search: and our consciences have peace and joy only in its fulfilment. When we pause to study the matter in the light of our own intuitions and experiences we see that the law of God is what we are under, and what in view of our powers and possibilities we ought to be under. It is not the law of God pointing one way, and the reason and conscience of man pointing another way; the two converge, and both alike insist on righteousness in heart and life.

On the one hand, then, the law of God is holy, just and good. It is what the Psalmist calls it—"perfect." We cannot conceive of a higher standard; we cannot conceive of a better rule of conduct. It is the outcome of the Perfect Mind, and is therefore ideal. All the workings of this law are in the direction of the absolutely pure and true and right. It wins the homage of men and constrains the reason and the moral sense just in the ratio in which there is advance in holiness.

On the other hand, man, in virtue of this law which is over him, and which makes its voice heard in his soul, is constrained by every conceivable obligation to cherish and possess what is pure and true and right. If this obligation does not rest on a man what obligation does? If a man is not bound to aim at the pure and true and right at what is he bound to aim? When a man knows that any given requirement has its inception in what is pure and true and right, that it falls into line and harmonizes with all best ends, he knows that he incurs guilt if he does not meet the requirement. To strive after perfection, to realize to oneself his own best conception of being and of life, is something incumbent on every free moral agent. It is not assumption to say this,—it is what a man's own soul says

to him. The more one reflects and the more one comes under moral influences the more will this be felt. A man is sensible that he has demeaned himself and done wrong when he refuses to bow reverently to the pure and the true and the right, and to yield his aspirations and powers to the highest uses and ends of which he has knowledge.

Of course the motive in all actions has to be considered. In the mere mechanical part of an action there can be no sin. A thing cannot sin. If there is to be sin there must be will, some purpose, some aim, some feeling. Even children are able to distinguish between the moral qualities of actions done with good or bad intent, or intentionally or accidentally done. Men who have any intelligence or heart in them never fail to make these simple distinctions.

Here is a watchman, discreet and conscientious, who has charge of a factory. At midnight he is going his rounds of observation. His foot slips, or he is taken suddenly ill and falls and his lamp is broken; and, quick as a flash a fire is started and the flames spread and the property is consumed. Here is a man who thinks he has been wronged; he cherishes a grudge; he determines on revenge; he forms his plans and watches his opportunity, and when the street is still and the night is dark, he takes his bundle of shavings and creeps stealthily to some least exposed part of the building, adjusts his kindling materials—made as inflammable as possible, so that they will be most likely to do fatal execution—applies the match, and then before the light has grown lurid against the clouded sky, he slinks away and the flames do what he bids them. In effect the same thing has been done in both these instances.

The same element of destruction has been employed. The loss is the same. But one of these men is the object of everybody's pity; the other is an incendiary. Men go to the one with their tenderest commiseration; if they could lay their hands on the other while their indignation is yet at boiling point it would require the presence of much sober second thought to keep them from lynching him on the spot. What makes the difference? Why is one counted unfortunate and the other criminal? It is simply and solely the motive behind.

No doubt much which may seem to be grievous sin in the estimation of men may be only trivial in the sight of God; for the measure of intelligence which one possesses, the high or low development of conscience, the circumstance of race and religion and civilization, are all taken into account by the loving heavenly Father, and His condemnation will never run beyond ill-desert. No doubt, too, much which may appear to be only slightly offensive in the judgment of men may be extremely offensive in the thought of God; for when everything is considered He sees that the conduct ought to have been better. In any event all this can be confidently left to God. He will do right.

All the same, not to do God's will, so far as we know it, is to sin.

Putting these two facts together, the fact that the law of God is a perfect law, and the fact that man is so constituted that he must aim at and conform his life to a perfect standard, or miss the true end of his being, it is easy to see how sin is incurred through transgression. To depart from the law of God is to depart from the absolute right. A thrust at the law of God is a thrust at moral perfection. An infraction of the law of God is a

voluntary violence done to one's own soul; for it is not law merely which has been broken, but an eternally right and fit law. To love God with all the heart and soul and mind and strength has a moral propriety.

When a man declares, therefore, that he does not know why he is bound to do what God in His law requires him to do, and why he is guilty of sin if he does not do what God in His law insists on his doing, the ready reply is that the obligation does not rest merely on the fact that something authoritative has been imposed by a Being claiming a right to control,—a right surely which belongs to God,—but it grows out of the unimpeachable moral suitableness of the claim to obedience which is set forth. It is not alone that God is supreme governor and law-giver, and as such is entitled to our unquestioning allegiance, but that the law of God is perfect, which lends its awful emphasis of criminality to the transgression of the law. It is a law which makes for righteousness, for pure and elevated and symmetrical character, and for the well-being of all mankind. The law of God is a law which, in every element and end and operation of it, so far as it is possible for us to comprehend its nature and working is justified by the supreme reason of the universe.

Let no man, then, venture to belittle an act of transgression. To break God's law is to sin. It is a mistake, it is a weakness, it is a blunder and all that; but it is something more terrible than these things—it is a sin. When a man takes the Ten Commandments and deliberately runs counter to what they say he shall do or shall not do, he sins. When a man takes the Sermon on the Mount and crumples it up and disdainfully casts it aside as so much rubbish to the void, and goes striding on in

the selfishness and pride of his own heart, he sins. When a man takes the moral requirements which he finds written out in the constitution of his own soul, and through indifference or for pleasure or gain tramples them in the mire, he sins. When a man is unjust, he sins. When a man is false and treacherous, he sins. When a man is impure and base, he sins. When a man is hard and over-reaching, he sins. When a man who can pay them refuses to pay his honest debts, he sins. When a man holds out the temptation of a bribe to a public official, or when a man allows his hands to be tainted with a bribe, he sins. When a man revels in vulgarity, or rolls his volley of oaths out on the clean air, he sins. When a man lies, he sins. When a man oppresses his fellow-men, and scorns the lowly, and heartlessly stops his ear to the cry of need, he sins. When a man steals, embezzles, forges, misleads the young, betrays the trust of the innocent and confiding, he sins. When a man is so intent on selfish ends that means are nothing to him, and he cares not how many tears fall and how many hearts are wrung with agony, if only he can accomplish his purpose, he sins. When a man conceives and fosters hate; gives way to feelings of envy and jealousy, utters that which is bitter and slanderous, he sins. When a man drops his life down into the ranges of appetite and passion, and lets all the fine spiritual possibilities of his nature run to waste, he sins. When a man lifts his own will up in opposition to the divine will, he sins. When a man declines to walk square at the front of all the light he has, and to match his life against the highest standards, he sins. So long as the constitution of the soul remains what it is, and the system of moral government under which we

are—and in which there are such marked and uncompromising distinctions between the true and the false, the pure and the impure, the right and the wrong,—remains what it is, to transgress will be sin. There is no other designation for it which just fits it and fills it out than this designation of sin. We may do our best to evade the harshness and humiliation of the word, but exactly that is what our wrong-doing is—it is sin. It is what was in the thought of the Psalmist when he cried out: “Against Thee, Thee only have I sinned.” It is what shaped itself into confession on the lips of the returning prodigal: “Father I have sinned against heaven and in thy sight.” It is what forced itself with the energy of a swift conviction into the mind of Peter when he began to realize somewhat more fully the nature of Jesus: “Depart from me, for I am a sinful man.”

It is a sad and awful thing to look in on the soul and see just what it is; but happy is the man who does not try to blind himself to the exact facts of his condition. Thrice happy if, on discovering in what defilement and bondage and guilt his sin has involved him, he is able to say with the great apostle: “*I thank God, through Jesus Christ our Lord.*”

The Universality of Sin.

"If we say that we have no sin, we deceive ourselves and the truth is not in us."—1 John 1:8.

"For all have sinned, and fall short of the glory of God."—Rom. 3: 23.

"Being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their hearts."—Eph. 4: 18.

"There is a fact of experience as old as history, as widely spread as the human race, and more intensely, irresistibly, importunately real than all the gathered experience of art and policy and science,—the fact which philosophers call moral evil and Christians sin. It rests upon no questionable interpretation of an eastern allegory. We breathe it, we feel it, we commit it, we see its havoc all around us. It is no dogma, but a sad, solemn, inevitable fact. The animal creation has a law of its being, a condition of its perfection, which it instinctively and invariably pursues. Man has a law of his being, a condition of his perfection, which he instinctively tends to disobey. And what he does to-day, he has been doing from the first record of his existence."—*Illingworth in Lux Mundi*.

"All men are sinners . . . Modern literature is full of confessions of this sad yet incontestable fact. Listen to Lord Byron as, in language quite as strong as that of the Bible, he teaches this doctrine:

'How beautiful is all this visible world!
How glorious in its action and itself!
But we who name ourselves the sovereigns, we
Half dust, half deity, alike unfit
To sink or soar, with our mixed essence make
A conflict of its elements, and breathe
The breath of degradation and of pride,
Contending with low wants and lofty will
Till our mortality predominates,
And men are—what they name not to themselves
And trust not to each other.'

The fact stands undeniable. All men are sinners."—*Stearns*.

II.

THE UNIVERSALITY OF SIN.

“Total depravity” is perhaps one of the most unfortunate phrases which was ever introduced into the language with which men carry on religious discussions. It is needlessly offensive, and this in itself in dealing with a matter of such grave import as the sin of the human heart, is a consideration not to be lightly set aside.

Then it does not mean what it seems to mean, but has to be explained and qualified until the explanations and qualifications quite conceal, or if they do not work mischief to this extent, blunt the edge of the truth which lies at the core of this old traditional statement of the moral condition of mankind. Men are not just as bad, and just as bad in every particular, as they can be; and it is not right, and still less is it expedient, to use speech which seems to imply a belief that they are.

Here is the fact, the one central and dreadful fact which there is no successful gainsaying—men are sinners. This means that they are out of line with God; that they are alienated from the life of God; and that they are making, not God’s will, but their own wills, the regulative standard of aim and action. This, for substance, is what it is to be sinners; and men are sinners because indictments like these can be lodged against them.

To say this would seem to be enough without employ-

ing words which, while they state a main fact that is profoundly and painfully true, make some incidental statements which, according to any generally accepted exegesis or candid theological teaching or observation of the world, are not true and have to be withdrawn.

Now this charge of sinfulness, or of inward and central disharmony with God, is one to which all men are exposed. Not a few men, exceptionally hard of heart and notoriously wicked, but all men,—all men up to the moment when they have been wrought upon and changed into new creations by the grace of God, are sinners. In form, at least, most thoughtful men acquiesce in this charge. As was made clear in previous statements, there are those who deny the fact of sin, and reduce all transgressions to mere mistake and folly, but the large majority freely admit that they are sinners.

The trouble, indeed, is that these admissions are made somewhat too freely, or if not too freely, with too little sense of their import. For few words fall from our lips more readily than those which involve us in guilt before God. At the same time there are no facts which large numbers of men appear to confront in such an easy, jaunty temper as this fact of their disregard of the Author of all being, and their disobedience of the divine law, and their disloyalty to the Moral Governor of the Universe. The words of confession have glib utterance on the tongue, but the convictions for which they stand, or ought to stand, work only small disturbance of the moral sensibilities. Men will say: "Certainly we are sinners; we never question it." But having said so much, there is the end of it. The awful reality of it does not awaken, does not burden, does not torment the

soul, and destroy all peace of conscience. Not unfrequently the statement is turned off as a joke, and on all sides saluted with laughter. The fact that there is a defilement in the moral nature of man as he comes into the world, and develops in his life, which must be cleansed; that there is an abnormal tendency in the affections which must be corrected; that there is a wrong bias in the will which must be rectified; and a long list as well, even in the best of persons, of wrong thoughts and misdeeds to be taken into the account, has a conspicuous place in the creeds men construct, and also in the vocabularies of ordinary conversation; yet uncounted numbers of people fall in with the prevailing currents of opinion and move on in their thinking and planning and doing just as if to be thus radically and actually wrong and in moral misadjustment with God were a thing of slightest moment. A wart on the finger, a derangement in digestion, a failure in the harvest, a false figure in the ledger-column, a miscarriage in financial schemes and operations, the sinking of a boat, the burning of a store or factory, a temporary loss of reputation in money or social or political circles, will often occasion more real anxiety than any thought of sin.

Just now both the gravity of sin and the universality of sin, or the two facts that sin is sin, and that all men are sinners, seem to rest only lightly on the average conscience.

Some think the reason for this is to be found in the unwonted stress which of late years has been laid on the divine love. Not that this love, when rightly viewed, can be spoken of too enthusiastically. But it has been so presented, so some claim, as to give the impression of a love that is mere easy-going good nature before which

such courses of wrong-doing and folly as we can run in to here in a brief earthly career can be of only small consequence.

Some think it due to a changed sentiment touching God's estimate of what ought to be and of what surely will be, the outcome of unforgiven sin in the world beyond the grave. If such transgressions as may be committed here are not to seal the doom of the soul in the future; if transgressions are not acts which involve guilt but are only mistakes and shortcomings incident to the limitations of our present sphere, then it is not strange that sin, on the part of many people at least, should be considered a matter to be adjourned to a more convenient season. Why dread it so keenly; why agonize over it as if one were in the grip of a deadly monster; why shrink from it with such a sense of shame as if its touch were pollution; why look upon it as something unutterably offensive to God, if sin is not to be followed up by any signal disapprobation, and sinful and sinless are to fare substantially alike in the Hereafter?

Some think it is due to a growing sense of the dignity of man. Man is too lofty a creature; his regency is too wide; his faculties are too august and splendid, for it to be in keeping with his self-respect to think of himself as far out of the way, and especially as a moral ruin. He stretches out his hand and touches the stars. He plays with the lightnings and makes the subtle forces of electricity do his bidding. He sounds the depths of the sea. He goes down into laboratories and stands side by side with nature while she dissolves and recombines her elements. He harnesses fire and water and compels them to work together and drive his ships

and draw his vast trains and set the wheels of his mills in motion. He composes immortal poems; he delivers sublime orations; he paints pictures of enduring glory; he chisels marble into forms which are the wonder and charm of the ages; he constructs sciences and leads armies and builds cities and states. Shall a being endowed and equipped after this magnificent fashion acknowledge any serious distemper of soul, and fall on his knees and cry out for deliverance from the pang and burden of what can be called nothing less than a body of death?

Some think it is due to the fact that in our modern preaching so little emphasis is laid on the holiness and justice and goodness and matchless perfection of the law. The law which the prophet and law-giver of Israel formulated in the ten words, and the sweet singer magnified in the undying characterizations of the nineteenth Psalm, and our Lord interpreted and exalted in His Sermon on the Mount, is not properly set forth. The sweep and grandeur of the law are not exhibited. The claims of the law are not insisted on. Men break the law without any apparent consciousness of what they are doing, for the reason, so it is asserted, that it has not been made clear to them that the law is the expression of the Divine mind, and as such is at once the voice of infinite wisdom, of infinite righteousness, and of infinite love, and hence is infinitely sacred.

But be the reasons for this indifference to sin, or for making light of sin, what they may, both the fact of sin and the universality of sin remain. Of all the millions of earth there is not one, who has reached years of moral responsibility, who does not need, unless he has already received it, to receive the Divine forgiveness of

his sins, and to have his heart made over anew by the grace of God in Christ. "If we say that we have no sin, we deceive ourselves and the truth is not in us." So, too, do we deceive ourselves when we accept the conclusion that sin through the commandment is not "exceeding sinful." It is not necessary to be gross and monstrous sinners in order to be sinners at all; nor is it necessary to commit gross and monstrous sins in order to be exceeding sinful. "For whosoever shall keep the whole law, and yet stumble in one point, he has become guilty of all."

There are three broad inferences touching the moral and spiritual condition of men in general which the facts seem to warrant.

The first is that there is a sinful tendency in men which they bring with them when they come into the world and take their place in the ranks of life. Call it "original sin"; call it "native depravity"; call it "heredity," or the lingering trace of animalism still to be found in the human species; call it what one will, the tendency is in men, and in virtue of it men are wrong in their inclinations, and they go wrong in their actions.

The second inference, already anticipated in this last statement, is that there is a steady drift to be discerned in the conduct of men, which shows plainly that if they are not held in check, or in some way restrained and guided by higher influences than those which originate in their own unaided purposes, their gravitation will be downward.

The third is that this sinfulness with which all men are chargeable, and which makes itself evident in so many ways in the practical living of men, has for its pith disregard of God. Men are wrong at the center.

It is the fountain which is defiled. We are bound to accept and love and reverence and obey God. It is a duty manifest and unquestionable, here and there and everywhere, and in all things, to do God's will. To this end men must know God's will. To this end again, men must search and study. In a spiritually healthy soul, instinct and reason and desire and aspiration would unite to lead one out after God. As it is, how content multitudes are to remain without God!

What, now, are some of the reasons or proofs to be brought forward in justification of this charge of a sinfulness or a disharmony with God which amounts to guilt in all men? What is there in the line of what we are told in Revelation, or see in the conduct of others, or know and feel in our own experience, to justify us in the conclusion that there is no human heart without its inborn tendency to sin, and no morally responsible life without its record of sin? If there be such a fact as sin,—such a derangement in the relation of the race to God under present and actual conditions that guilt is involved, it is because some men are sinners. With the fact admitted that some men are sinners, on what ground may we infer, or rather must we infer, that all men are sinners?

From the nature of the case much that was said concerning the fact of sin in the preceding chapter has a direct bearing on this point, and might be brought forward again in substantiation of the charge of a sinfulness in all men. The testimony to sin found in the consciousness of men, and in the increasing readiness with which men just in the ratio of their spirituality of mind and heart confess their sinfulness, and in what is going on amongst men in the world, is a testimony of

widest reach and might well be left to settle the case. The proof already adduced goes to show not only that there is sin, but that all men are in the toils and under the power and guilt of sin.

But there are some additional considerations, or these same considerations in different aspects, which easily lend themselves to this sweeping charge against our human nature.

Observe, then, as an evidence on this point not to be lightly set aside, the restraints which have to be provided to keep men from breaking out in open transgressions.

There are many very wicked things which many people do not do. This probably is one of the explanations of the deceptions men practice on themselves in regard to their real moral character and standing with God. Sin is associated with sinful acts, and sinful acts are thought to be only the graver kinds of disobedience. But as these men do none of these things to a degree of conspicuousness which attracts attention, as they do not lie in any wholesale way, nor steal, nor bear false witness, nor neglect their families, nor betray trusts, nor oppress the poor except as others do, nor rob their fellows, nor commit murder, it does not seem to them that they ought to be taken very severely to task. Especially so, when it is remembered that on the other side they are truthful as the world goes, kindly, provident, trustworthy, in every respect good citizens, and according to all social standards eminently respectable.

But in the face of this defence, may it not be affirmed that there are multitudes in which it is not inward principle, but outward and up-buttressing considerations which keep back from violating moral obligations? It

is one of the helpful factors in conduct of which men in the rush and whirl of business appear often to take but little notice, but there are whole systems of moral support in the very organization of civilized life. If these supports were removed many who now stand would go down in wreck and ruin. Men are often like buildings with crumbling foundations and tottering walls. They stand; but it is the shores and props which hold them up.

Here are parents. How often men walk correctly out of regard for their parents. How the treasured counsels of a venerable father, and the remembered looks of a sainted mother, have come in to turn the balance when good and evil were in the scales, and it was a question which should be allowed to kick the beam. There are men and women not a few in all the generations who have been preserved in integrity through their tender reverence and love for cherished parents.

Here are wives. It is said of Jacob in the sacred narrative, that he "went his way and the angels of God met him." To how many men have their wives, faithful and true, been as the angels of God! From how much crookedness and flagrancy have men been saved by the holy influence of wives! Into how many paths of profligacy and corruption would men walk were it not that at the opportune moment they are held back by the silken cords of domestic affection!

Here are children. Every man knows that his name and fame, whatever they be, must descend to his children as an inalienable inheritance. If he is a drunkard, a gambler, an extortioner; if he is corrupt and criminal and recreant in any way, they who come after him must walk under the shadow and bear the burden

of this transmitted infamy. This is part of what Bacon meant when he said that he who has wife and children has given hostages to fortune. He has certainly come under sacred bonds to behave well in the world. Children are conservative forces, and they bind to morality.

So business relations and social relations perform for men the same office of beneficent restraint. Men think of things that they would do if the way were clear; of schemes and projects they would enter were there no possibilities of exposure and no sharp penalties attaching to exposure. But partners—this one holding back that one to-day, and that one this to-morrow; the good opinion of the community; the circles in which one delights to move, tether them to moral behavior. Men are like great steamers lying out in a roadstead. They have engines in them, and the fire is burning, and every little while one may hear the impatient wheels splash against the water; but the boats are held steady in their moorings by the mighty anchors which are outside of them. Only let men get out from under these regulating influences; only let them escape, so far as possible, the reach of this combination of forces which constrain to moral propriety, and see how quick, in the majority of instances, bad impulses will creep to the front, and rule the hour!

How many men there are in the country who will do things when they visit a city which nothing would induce them to do in their own neighborhoods. How many men there are who will do in New York or Washington or San Francisco what hardly any amount of temptation would mislead them to do in the communities where they are known. How many men there are who will do on the continent of Europe, when hidden away in the midst of peoples and institutions and lan-

guages and customs unlike those of the home-land, which they would blush to think of in America. Send men out on the frontiers of civilization, and see with what ease in many cases their moral characters will go to pieces. Many a man fancies he has virtue of the genuine sort, when a mere change in latitude will be enough to overcome it.

These are symptoms of what is in man. They are the revelations of himself to himself. For it is not what a man does, but what a man wants to do, and would do, if only he could do it safely, which settles the question of his standing before God. If I would lie, if it were not for the fear of being detected and exposed, and so am restrained from lying not by principle and hatred of falsehood, but by prudential motives simply, what am I in the sight of God? If fear of the law and the estimate in which I shall come to be held are the only considerations which keep my hands out of my neighbor's money till, what am I in the sight of God? It was searching instruction, but it was wholesome, and went to the heart of the ethics of the situation when our Lord said that a look might make a man an adulterer, and that hatred might enroll one among murderers, though no blood should stain his hands.

It shows the power and value of the strange something which we call Public Opinion; and the power and value of those subtle influences which spring out of society relations; and the power and value of the home around whose hearth-stone and altar and family board parents and children feel the drawing of a common bond of love, that there is weight in them to control as they do the chafing passions and criminal impulses of the lower side of the nature of man.

At the same time it discloses the real spiritual condi-

tion of the soul, when in so many instances it is these considerations, and these alone, which inspire rectitude, and hold one to purity and righteousness. It is not imagination, it is fact, that the human heart is deceitful above all things and desperately wicked. No man is pure till God purifies him. In no soul is there a true heavenly atmosphere till the Holy Spirit has shed it abroad.

At this point, turn the thought about a little, and see how the sinfulness now under consideration is made manifest in the strength of the bonds through which men will break in order to gain their ends and gratify their wishes. It has just been said that blood ties, that the social circles in which we move or wish to move, that business considerations, that regard for the good opinion of our fellow-men, are a kind of moral police, and that what they furnish for us in the way of motive, operates with great effectiveness to hold us in the paths of a circumspect and upright life. Our pride, our ambition, our avarice, our affections, our foresight of evil and disastrous consequences, are often the strongest allies of external rectitude. For if it were not for the shame and defeat and ultimate loss, and the heart-achings and bitter cryings of those we love, and the misery sure to follow, every little storm of temptation which arises would carry whole fleets of what seem full-rigged and staunch moral characters to the bottom. As it is, notwithstanding all the restraints which friendship and personal interest; all the restraints which the memories of the past and the hopes of the future—reverence for the dead and care for the living; all the restraints which the here and the hereafter can throw about them, multitudes appalling to contemplate, break away and

sweep headlong down into the abysses of open degradation and crime. Appetite clamors, passions swell and swirl in the bosom, impulses grow hot and imperative, and, unchecked by any thought of reputation, or interest, or family, or friends, or the state, men walk the burning ways in which the appetites and passions and impulses beckon, and are lost. Like Absalom they revolt in spite of all appeals of wisdom and interest and affection and patriotism. Like Esau they sell their birthright for pottage.

Nor are these exceptional instances. Men with large brains, men brilliantly educated and of kindly dispositions, and remarkable social aptitudes, men of recluse habits, of wealth, men who are the inheritors of illustrious ancestral renown, and whose future glows with the radiance of noon-day, men who might breathe an atmosphere perfumed with all delights, wander off into prodigal recreancy and wild riotings. If it were the ignorant, the low down, the cramped and fettered and bondaged, and they alone, who are accustomed to break out in these immoral mutinies, we could easily generalize and say it is lack of learning—they are not properly instructed; or it is their degradation, their poverty, their bad environment, which is the seat of all their recklessness and lawlessness and wrong-doing. But the explanation of this wayward and wicked conduct does not lie on the surface; nor is it confined to any one class in society. It runs through from top to bottom. These liabilities are in all men; and no rank nor order ever escapes without furnishing examples in every generation of an evil inherent, and sometimes mightily regnant, in human nature.

Dear George Herbert has a little poem in which both

the restraints which hold men back from wrongdoing and vice and the restraints through which they break in order to secure some coveted end or indulgence, are exhibited in his own quaint way. The poem is called "Sin."

"Lord, with what care hast thou begirt us round!

Parents first season us; then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers.

Pulpits and Sundays, sorrow dogging sin,
Afflictions sorted, anguish of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises,

Blessings beforehand, ties of gratefulness,
The sound of glory ringing in our ears;
Without our shame, within our consciences;
Angels and grace, eternal hopes and fears;

Yet all these fences, and their whole array,
One cunning bosom-sin blows quite away."

This fact of an evil tendency within us, and of the slight coaxing often required to induce us to yield to the tendency, is humiliating; but it is still a fact and better be recognized. For would it be possible for any man to look up into the benignant faces of a fond father and mother, and especially a fond father and mother whom the years have sanctified; would it be possible for any man to stand front to front with a wife whose agony of soul utters itself in every tone of the voice, in every turn of the eye, in every line of the face, in every yearning prayer; would it be possible for any man to look down upon the group of tender innocent children who meet him with gladness at the door, and sit with him at the glowing fire, and from his hands receive their daily bread, and then to go from these scenes and

associations down into the mad whirl of drunken revelry and from revelry into habitual besotment and every sort of vice and crime, if there were not a certain evil something in him, now showing itself in stubborn defiance of right and duty, and now in wild rebellious outbreaks against whatever is high and holy, which is in him, not because he is morally peculiar, but because he shares in a possibility which is common to mankind?

How else than on the basis of the recognition of this evil something in the heart of man are we to explain the ease with which single individuals and whole communities can be carried down and the difficulty that is encountered in trying to carry them up? Why so many work houses and reform schools and prisons and penitentiaries? Why these horrible recitals day by day in the columns of the newspapers of thefts and arsons and riots and assaults and robberies and murders? In what other light can history be intelligently read, or current life interpreted? If it were as hard work to educate men to crime as it is to virtue; if it cost as much of patient faithful training to make villains as it does to make saints; if it took them as much across the grain to get men into vice as to get them away from vice, there would be no inventions nor appliances within the reach of anybody by which such astounding results of unholy cunning and audacious wickedness could be accomplished. What do we read? "One sinner destroyeth much good." Just one does it, because it is so easy to win men into destructive ways.

There is a power in association for good as well as evil. One benevolent man inoculates a whole community with the spirit of an ampler generosity. One man putting on a brave front in face of actual or threatened

disaster inspires others with hopefulness. When the one becomes two, and the two, four, and they all work together, their own enthusiasm swells, and good results on a wide scale are sure to follow. But it is the upward propulsion and not the downward which taxes the brain and nerve sympathy. The downward is easy. Just one man, as for substance the passage has it, if he be industrious and skillful in iniquity, can lead more souls astray in a single year than a good man can save in a lifetime. It is because there is so much evil in the heart to co-operate with him.

In crowning proof of the universal sinfulness here asserted consider our Lord's view of men and His method of dealing with them.

From first to last the Bible's estimate of man is that he is sinful. It has been taken for granted that this is too evident to be seriously questioned by anybody. Hence no passages to this effect have been quoted. But the position taken by Jesus with reference to the moral condition and needs of men was so impressive and convincing that it calls for special emphasis.

His presence here on earth as the Son of God was in itself the implication of a lapsed and condemned humanity, and He defined His mission to be seeking and saving the lost. This sinfulness of every human soul is the dark background of the instruction He imparted, of the warnings He uttered, of the sweet and tender appeals He voiced, and of His death on the cross. To be rid of this sinfulness, whether in the form of pride or covetousness, or hate or unholy ambition, or pronounced opposition of will to God, or in the form of open transgressions, lies, extortions, oppressions, thefts, adulteries, murders, He made a condition of admission to

the kingdom of heaven. No man was bad enough to be excluded from the kingdom, if only he would believe in the Christ, and turn from his wrongdoing; but no man was good enough to enter the kingdom without a renewal of the heart. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven."

This much may be admitted. While Jesus recognized the need of a moral and spiritual change in all alike to qualify them to be true children of the light and fit citizens of the kingdom, He at the same time recognized grades in guilt and offensiveness. He saw a more or less of bad in the bad, as He saw a more or less of good in the good. In other words, what was and is patent to everybody could not be otherwise than open to His divine vision.

But such rare qualities as many men possess, and such excellencies as many men illustrate, in the estimation of the Great Teacher and the Savior of the world, did not set aside and nullify the ground for the charge of a universal sinfulness in man.

There is a passage in Luke which appears to be conclusive on this point. For in it we see how Christ never lifted His eyes from the fact that one may do many good deeds and yet be a sinner in the sight of heaven. Notice just the way in which the matter is put. "And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you what thank have ye? for even *sinner*s love those that love them. And if ye do good to them that do good to you, what thank have you? for even *sinner*s do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? Even *sinner*s lend to sin-

ners." Here are men who *love*, who *do good*, who are *helpful with their possessions*—so much is cheerfully conceded by our Lord, still they are "*sinner*s." Being sinners they must go very much deeper down than any love and goodness and helpfulness so far shown by them can reach before they will be able to escape the charge in the thought of Jesus of being sinners.

The parable of the Pharisee and publican is classic teaching on the point of the sinfulness of men in general, and especially of men who in a spirit of self-righteousness are disposed to think they are without sin. Follow the words along for a little: "The Pharisee stood and prayed thus with himself: God I thank Thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get."

There it is—a schedule of deeds and qualities which in themselves are by no means to be despised. Were all members of churches in condition to match this record in cleanliness and fidelity and religious devotion, the outlook for Christianity would be brighter than it is. No grinding severity, no injustice, no degrading license in the life; fasts observed twice a week; a tenth of all gains turned over to religious uses! A man of prayer, too; for there he was, as our Lord has drawn his portrait, in the temple offering his thanksgivings! It is a bead-roll of good works which, in a certain way, anybody might count off with considerable satisfaction. On the surface of it it really does seem like carrying matters to an extreme to challenge the acceptability of such a man.

But Christ did it. Christ drew this outline, and He put in all these very surprising specifications that it

might be clear to all eyes how empty such deeds and attitudes can be of any acceptable moral value; and how the men who are least disposed to call themselves sinful are most likely to be radically wrong.

While the Pharisee was going through with his devotional "performances," and parading his own excellencies and making much of his worthy doings, and not once thinking how offensive everything about him was to God, there was another figure engaged in prayer. He stood "afar off," and "would not lift up so much as his eyes unto heaven, but smote his breast, saying: God, be propitiated to me, the sinner." It was a confession of sinfulness—this prayer which the publican offered—and a plea to God to be gracious to him because he was a sinner.

No wonder it is written that this man, rather than the other, went down to his house—"justified." He had not attempted to cover up his sin; he had not tried to belittle his sin; he had not denied his sin; but he had opened his heart wide and acknowledged all. He saw and felt his sinfulness; he confessed the truth of what he saw and felt; and on the ground of what he knew to be his ill-desert he asked God to be propitiated toward him. His petition reached the Divine ear and comfort came to him.

The publican needed to make the confession he did, and to take the attitude of humiliation he did; and he knew it. But—he did not need to do this any more than the Pharisee with all his outward correctness of life, needed to do it. Both of these men alike stood there under condemnation. One was conscious of it; the other was not. But the unconsciousness of the Pharisee, and his disinclination to look at himself in

the true light, and to put a right estimate on his spiritual condition and character did not alter the fact of his sinfulness. The sinfulness was there in his heart; and no shutting his eyes to it, and no thanking God that he was not as other men, would ever cleanse it out of his heart. The more men pretend they are without sin and need no forgiveness, the nearer do they approximate to the character of the Pharisee whom Christ created only to condemn.

Turning from the general teaching of our Lord and the instructions He communicated through parable, observe the way in which He forced the fact of a sinfulness in each and all alike upon the consciences of certain individuals of high standing and character who came to Him for light on the question of their own personal relations to God and what they must do in order to be right with God.

Here is the instance of Nicodemus. By general consent this "ruler of the Jews" was a candid, sincere, intelligent, and upright man. There is no civilized and self-respecting community in which such a man would not be held in esteem. He would be invited into all best circles. He would be honored with all high trusts. Yet our Lord was under necessity of saying even to him: "Ye must be born anew," or "born from above." He was not in the kingdom, nor fit for the kingdom, till he was "born from above."

Recall the young man and the answer he received from Jesus about inheriting eternal life: "Thou knowest the commandments: Do not commit adultery; Do not steal; Do not bear false witness; Defraud not; Honor thy father and mother." How quick was the reply and the self-justification. "All these have I done from my youth."

Not a bad showing. Not one of us would hesitate to call a man with this kind of record a good citizen. He would be pointed out as an example of fidelity and righteousness. Everybody would be saying: "That is the kind of man we want for mayor, or for representative in the legislature, or for member of Congress, or to serve on our important charitable and civic commissions."

It is a touching circumstance that Jesus was especially drawn to this young man. "Jesus, looking upon him, loved him." Nevertheless there was a moral defect in him. There was a something in him which needed to be changed. He had this clean record. He had this kind of commendable moral quality. He had this attractive bearing and disposition. The heart of the Son of man went out to him with a peculiar tenderness.

All this, however, was not enough. He was wanting in the love and loyalty to God which are essential to a right standing with God. Like Nicodemus he was a most admirable man, but there was a something in him which ought not to be in him, and he could not be a true child of God and an assured heir of the blessedness of the life eternal till that something was out of him.

Be it Nicodemus, therefore,—a man in every way so careful and circumspect and cultivated and reputable, with whom our Lord deals; or be it the young man with all his admirable qualities, the conclusion is still forced upon us that no man is so clean by nature that he does not need to be cleansed, and that no man is so like God in will and spirit and aim that he does not need to be made more like Him by the renewing grace of the Savior of us all.

There is just one other word which seems to demand

utterance. It is a word at once of appeal and warning. We must not permit ourselves to be self-deceived, nor permit others to deceive us, touching this fact of our sinfulness before God. There is a startling amount of deceitfulness in sin. There is no grasping the subtle refinements of evil of which the human heart is capable. There is no numbering the ways in which we may go astray from righteousness. From first to last there should be no cessation of most vigilant watch lest we fall into the fatal blunder of thinking or saying we are without sin. No man understands his own moral and spiritual condition, or has a right estimate of his relations to God, or knows anything of the blessed life of fellowship with God, until that which is inmost in his nature and is central to his aims and wishes, has been revealed in the clear light which the Divine Teacher sheds on all character.

How fit the cry: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any way of wickedness in me, and lead me in the way everlasting." How suitable the confession: "Father, I have sinned against heaven and in Thy sight; I am no more worthy to be called Thy son." How blessed the assurance: "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

The Self-Registry and Disclosure of Sin.

"Be sure your sin will find you out."—*Num. 32: 23.*

"There is nothing covered up that shall not be revealed; and hid, that shall not be known."—*Luke 12: 2.*

"Every moral action leaves its impress on moral character."

—*Goulburn.*

Deeds are irrevocable. Their consequences are knit up with them irrevocably."—*Robertson.*

"All several sins, all used in each degree,

Throng to the bar, crying all; 'Guilty! Guilty!'"—*Shakespeare.*

III.

THE SELF-REGISTRY AND DISCLOSURE OF SIN.

In the old Greek Mythology there was a divinity who was regarded as the living impersonation of the Retributive Sentiment of the universe. They called this divinity Nemesis. It was her office to pursue evil-workers and avenge outraged justice. She was the impulse of righteousness, as it spontaneously expresses itself in the most sensitive human souls, projected as far toward the infinite as finite conception could carry it, and then, for the purpose of being made a wholesome dissuasive from crime, clothed with divine attributes and placed among the gods. On the whole, perhaps, this Nemesis is the severest notion ever formed by the uninspired mind of the hot indignation with which heaven beholds and follows transgression. Through her there was heard the sharp, clear voice of celestial resentment against wrongdoing. Through her expression was given to the divine wrath which wickedness is certain to arouse. To do evil was to invoke her sure displeasure. No immoral outbreak could escape her vigilant watch; and with relentless fury she gave chase to all who dared to violate the divine will.

This impersonation of a thought or conviction which somehow took such a strong hold on the Hellenic mind has more than a mere literary or historic interest. It goes to show that there is, in the first place, a real and

deep sense of guilt in the hearts of men; and then, in the second place, it goes to show that the idea of retribution for guilt is universal. In that long-gone time when the idea of a Nemesis was taking shape in words, thoughtful men felt, as thoughtful men feel now, that wrong-doing awakens divine displeasure; and that no criminal, whatever his crime can escape detection and punishment. Our sin will find us out. Nothing is covered up which will not at some hour and in some way be uncovered. Nothing is hid which will not, sooner or later, be made known.

But this thought which lies latent in all minds, that men cannot escape the consequences of their bad deeds, and which has had formulation of one sort and another in the myths and idolatries and speculations and poetries of the world, and which was developed so distinctly and fully by the wonderful people who enriched mankind by the contribution of such great names as Phidias and Aeschylus and Socrates and Plato to the shining lists of those who were not born to die, has its complete and unequivocal announcement in the Scriptures. It is in the Scriptures that we discover the doctrine of a righteous retribution consistently articulated and in unhindered play. It was attached as penalty to that first prohibition: "In the day thou eatest thereof thou shalt surely die"; as it was exemplified in the quick expulsion of our first parents from the garden. It was illustrated in the most terrible remorse of him who was driven forth, a fugitive and a vagabond in the earth, crying as he went: "My punishment is greater than I can bear," or as it is otherwise translated: "Mine iniquity is greater than can be forgiven."

From beginning to end the Bible is crowded with

passages in which it is avowed that there is no hiding of sin, no escaping from the record of sin. To be guilty of sin is to let loose upon one's own soul a Nemesis which will pursue it and torment it, and give it no peace until there is some sort of infliction of pain correspondent to the wrong done. "O Lord, Thou hast searched me, and known me,—Thou understandest my thought afar off.—Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in sheol behold Thou art there. If I say, Surely the darkness shall cover me; the light about me shall be night; even the darkness hideth not from Thee, but the night shineth as the day."

There is no getting away from God, and no escaping the eye of God. There is a registry of every sin, no matter how gross nor how slight the sin may be in the estimation of men,—there is a registry of it. At the right time there is a disclosure of every sin, no matter how humiliating and overwhelming the disclosure may be,—it comes out.

To make this clear it may be said, to begin with, that there is a law of our nature in accordance with which whatever a man thinks or feels or does will write itself into his organism and ultimately tell the story to the world. There is a reflex influence in action, whether physical or mental or affectional or spiritual, which can neither be avoided nor evaded. Be it as reward or retribution, whatever springs out of the soul is sure to recoil in some real and measurable way upon the soul. No thought entertained, no wish felt, no fact accomplished, ever leaves a man just exactly as it found him. Something is added to the record; there is a definite

trace left behind. As in all well-conducted business houses a copy of every letter or order that is issued is kept for future reference, so by a fine and unfailing mechanism of nature the soul contrives in the very act of its emission, to secure in imperishable shape a perfect transcript of whatever is sent forth in the way of a thought or a word or a purpose.

Starting at the lowest point of this registry and disclosure, everybody knows how intimate is the relation between the quality of the food used and the quality of the brain and muscle and fiber developed. Not all are agreed as to the specific article of food which is best for securing a specific result; but all are agreed that the connection here spoken of is very close. When one beholds bloodshot eyes, overloaded veins, cheeks flushed with the red rage of ungovernable passion, and other such indications of the brutishness of the lower animals, there is need of no further evidence that appetite rules the man, and is securing all the indulgence in eating and drinking that it craves. Too sparing a provision for the wants of the animal economy, along with excessive drafts at the same time on the mental energy will just as certainly betray itself in the sensitiveness of a thin valetudinarian habit, or what has been described as "The countenance sicklied o'er with the pale cast of thought."

People with discerning eyes do not need to have the police officials tell them that certain men who seem to be regular and abstemious through the secular days of the week give unchecked license to all the coarser inclinations from the time they shut up their stores and offices on Saturday night until they open them again on Monday morning. It is all clear enough to one who

knows anything of human nature, or who has had any experience in the study of the ways of the world. Many a young man who thinks his carousals are known only to himself and a few boon companions, through eye and countenance and general demeanor, is proclaiming his iniquity as from a housetop. With bated breath and multiplied injunctions of secrecy one will be told that such a man or such a woman is gradually losing self-control through over-indulgence in drink; but the fact has all along been manifest; and no assumption of correctness and no bravado and no diplomacy has enabled the guilty victim to keep it out of sight. To the unpractised eye these things may not be patent, nor even to the most skillful observer in all their gradations; but they are none the less real; and the law which underlies them, and which is susceptible of demonstration in so many instances is always and everywhere at work.

On the broader plane of national life all this becomes eminently conspicuous. Macaulay, it will be remembered, accounts for the uniform success of the English over the Irish on the ground that a potato-fed nation can never contend successfully with a corn-fed nation. Improve the physical condition and habits of a people, and this will insure advancement all along the line of a people's social life. Better bodies, better thoughts, more courage, more manliness, a higher tone in general, other things being equal, will characterize those who are not pinched by extreme want. So when peoples give their lives over to ease and luxury and licentiousness they become enervated, and go down in the scale of all commanding qualities. In either case, whether the movement is forward or backward, the result is due to the working

of the same law. The way men live and the things men do, register themselves and come into disclosure, less or more clearly, in what men come to be. Neither for individuals nor for nations is there any breaking of this connection in actual life.

In the same way the general drift of a man's meditations will score itself into the record of his life and character. One need not be too inquisitive in order to find out what has been the particular scope of a man's reading, and what the mental standing and habits of his associates, and under what kind of discipline and culture he has been reared. Invite him to your table, take him into your parlor, walk with him under the evening shades and through the green fields or on foreign shores, talk with him on the questions of the hour, look in on him at his place of business, or observe him anywhere when he is acting out with freedom his own inclinations and the whole story will be related. It will be in the language used, in the opinions entertained, in the breadth or narrowness with which great questions are viewed, in the admirations expressed, in the purposes avowed, and in the inquiries submitted. What was in the mind and heart of the man has come out and lies there on the surface of his personality.

How often we say, after having had only a few moments conversation with him, judging just from the words employed and the interests exhibited and the way matters are looked at through his eyes, that the man is a minister, a lawyer, a physician, a merchant, a farmer, a mechanic, an artist, a naturalist, a politician, a quack, or a hobby-rider of some sort. It is not necessary to wait and see in what language he speaks, — from the general make-up of the man it can be decided with almost

unerring accuracy whether he is a Frenchman, or Englishman, or German, or Irishman, or American, or Scotchman, so surely have internal and external influences shaped him. Emerson says they claim in England to be able to tell a dissenter by his walk. Not a bad sign by any means by which to know a man—by his walk.

The most of what we read we seem to forget, and do forget,—so rapidly in this whirling age do we rush from paper to paper and from book to book; yet there is nothing with which the mind comes in contact from which it does not receive definite and abiding impressions. In looking at the outside, persons not exceptionally acute and well trained may not be able, most likely will not be able, to interpret aright every indication which appears on the exterior, though in multitudes of instances it is hardly possible for any body to miss the correct conclusion. Even a tree will reveal the soil and climate in which it has grown and the prevailing winds which have blown against it. But take this same tree and saw it into sections, and then one may know, with a pretty close approximation to accuracy, what is its age, when it was shriveled with drought, when it was replenished with rain, when the fire scorched it, and which side of it was best fed with light and moisture. It was only soft rays of the sun which fell on it daily; it was only the minutest particles of moisture, only the least atoms of nutriment, which were distributed to it at any given time; still not one of these rays and particles and atoms, so far as we can judge, was ever lost. Each is there, a living force through the influence and power of nature's laws, in the mature and robust tree.

Men reveal much here and now and even to casual obser-

vation; but when God cuts them through and through for judgment; when He brings them to final account for the deeds done in the body, even the most transient thoughts and meditations will be found ingrained in the soul. Men are taking up and carrying along with them in their own characters a complete and enduring record of their lives.

In the highest departments of the soul this law of registry and disclosure works after the same fashion. The prevailing temper of the heart will show itself outwardly. Men cannot gather grapes of thorns nor figs of thistles. The Marah fountains will give forth only bitter waters until the tree, shown of the Lord, is cast in for their sweetening. A bad man will show signs of his badness in his conduct. A morose man will disclose his moroseness in his mere casual judgments. If the moral sense be low it will be put in evidence in corresponding practical angularities.

If a man be conceited in spite of all efforts to the contrary, he will publish his conceit. If a man be supremely calculating and stingy, it will crop out in his manners and methods. If a man be habitually loving, eye and hand and face and step and tone will conspire to announce it. If a man have large faith, and is familiar with his closet, there will be testimony to the fact in his whole being. In short, to suppose that a man can think with all the energy of his soul on certain themes, and yet reveal no trace of the thinking in his intellectual and moral life; that a man can fix his affections on given objects, and yet withhold himself from assimilation to these objects; that a man can do anything right along, and yet be something quite other than the doing would naturally lead to, is to fly in the face of all the

most palpable laws of the human constitution. Thinking, speaking, acting, register themselves on the tablets of the soul, and go into the character. By these processes and through these methods of activity—our thinking and speaking and acting—we are securing and preserving, as in stereotyped form, the sure record of ourselves. Our yesterdays are all in us and a part of us.

To the eye of God, who, with unerring certainty, can trace back history and detect causes in effects, it will only be necessary to hold up our characters, as we have made them, in order for Him to see at a glance the whole story of our lives. All our obstinate disobediences, all our wilful perversions of the truth, all our neglects of duty, all our self-indulgences and pride, all our evil choices, all our lies and prevarications, all our dishonesties and deceptions, all the oaths which have rolled from our lips, all the slanders we have uttered or insinuated, all the unholy and bitter emotions we have cherished, all the mean and groveling impulses we have entertained, all the contempt and enmity and hatred which have found shelter and encouragement in our souls, all the injustice and crime of which we have been guilty, all the dishonor we have put upon the Holy Spirit in resisting and grieving Him, will be written out and disclosed in the moral and spiritual quality for which our names will have come to stand when we appear face to face with God in the final judgment. In his own being each sinner is illustrating one of the most fearful senses of that most fearful passage in which the apostle speaks of one's treasuring up for himself wrath in the day of wrath. Just this is what he is doing—gathering into his own soul all manner of explo-

sive materials. Until a man can run away from himself, or change the laws of cause and effect, as they are now operative in moral realms, he cannot avoid the registry and disclosure of his ill-doing. His sin will find him out. The terrible record will be wrought into him, as deep and imperishable as his own personality. Each sinner will be a swift and unimpeachable witness against himself. To open the heart will be to open the books which cannot be falsified. It is startling to realize this, but so are we made.

Changing now our point of view, and looking at the subject in a light which discovers to us what is voluntary rather than involuntary on the part of the sinner, it is to be observed that it is one of the strong instincts of the soul to go forth and tell the story of its own sins. Even though it did not carry within itself the accumulated testimony of its wrong-doing, the heart of man would feel an almost irresistible impulse to make clear and full confession of whatever guilt it might be conscious. There is no risk in venturing the opinion that no man ever appreciates how wrong wrong is until he has committed it, and the awful burden of actual transgression is on his soul.

Supposed self-interest leads men so far as they can to hide their iniquity. For fear of the immediate consequences they try to elude detection. They flee away into darkness, or they wrap themselves about with overstrained airs and protestations of innocence; but the consciousness of iniquity is something under which no man is ever at ease. It is a weight on the soul from which the soul struggles to be free. There is that which makes us want to tell, and in certain circumstances compels us to tell the story of our misdeeds and crimes.

Probably this thought was never more accurately and forcibly expressed than in the memorable passage from one of Mr. Webster's great speeches: "The guilty soul cannot keep its own secret. It is false to itself, or rather it feels an irresistible impulse to be true to itself. It labors under its guilty possession and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed upon by a torment which it does not acknowledge to God or man. A vulture is devouring it, and it can ask no sympathy or assistance either from heaven or earth. The secret which the guilty soul possesses soon comes to possess him, and, like the evil spirit of which we read, it overcomes him and leads him whithersoever it will. He feels it beating at his heart, rising to his throat and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears it working in the silence of his thought. It has become his master. It betrays his discretion; it breaks down his courage; it conquers his prudence. When suspicions from without begin to embarrass him, and the net of circumstances to entangle him, the fatal secret struggles with still greater violence to burst forth. It must be confessed. It will be confessed. There is no refuge from confession but suicide, and suicide is confession."

This is a classic statement of the workings of guilt in the human heart. Like pent up fires these smothered convictions of guilt are forever trying to force their way out of the soul.

How many instances there are where hardened criminals have voluntarily acknowledged their guilt, and thrown themselves into the hands of the authorities because they could not longer bear the silent goadings

of conscience. To endure lifelong imprisonment, or even to meet an ignominious death, seemed to them less terrible than to try to stand up another moment under the pressure of an unconfessed crime.

Here is a bit of personal history drawn from experience in the inquiry-room and told in my hearing by the man to whom the confession was made. "I want to see you alone," he said, as he approached the gentleman who was conducting the meeting. The request was granted and the man proceeded as follows: "You see my hair; it is as white as snow, but I am only thirty-two years old. When I was twenty I committed a crime. I did not realize it then as I do now; but I have been wretched and miserable ever since; and now I am tormented beyond what I am able to bear. I can stand it no longer. I must throw off this crushing weight or die."

Then he went on and gave an account of what he had done. His father lived at a county seat, and owned and managed a newspaper, from which the family derived its support. The father suddenly died, and left this newspaper establishment—all the property he had—to be conducted by this boy. Naturally enough the property began to run down in the son's hands. What should be done? To save something for the mother he loved, and for her household, he resolved to set fire to the plant and burn it up, and in this way secure the insurance. He did it. The money came into his hands. No suspicions fell on him. He had come to have a home of his own. A wife and children gathered about his board. But for twelve long dreary years his soul had had no peace. Things were growing worse and worse with him. As often as he looked into

the face of his dear ones, or thought of the friends who trusted him, conscience smote him. His heart ached and life was becoming insupportable. As he concluded his painful narrative he broke out: "What can I do?" "Can God forgive me?" "Is such a thing as pardon possible?" He had thought he said of surrendering himself to the officers of the law, and nothing but the sorrow and disgrace which the step would bring to his family had kept him from doing it. Something then and there must be done. What should it be?

This was the counsel given to the man: "Confess your crime to those immediately concerned. Make a clean breast of the whole business. Then count up the interest on the money fraudulently obtained and add it to the principal and pay the whole of it—principal and interest together—straight over to the company you wronged. The moment you have sincerely settled in your mind to do this, and have resolutely gone about it, you may ask God to take this burden from your soul and He will."

To assure the man these words of precious promise from the Book were repeated to him: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy on him, and to our God, for he will abundantly pardon." The wretched man did what he was advised to do and peace came to him.

But at what incalculable cost did this man do this wrong deed! He sinned; and he vainly thought he could do so and have done with it. He could not. The better instincts of his soul forced him into confession. He must confess or die.

There is a spirit of communicableness among the

profligate and abandoned which has its explanation, no doubt, not so much in indifference to social and other consequences, nor in a disposition to make parade of desperate achievements, nor in a wish to exhibit one's fearful hardness of heart, and perversity of will, as in an instinctive struggle for some sort of relief by constraining others to be sharers in the burdensome secret they have to carry. One would imagine that a man who had stolen a horse, or burned a house, or robbed a bank, or betrayed innocent womanhood, or committed murder, would never allow so much as a whisper of it to escape him in the most silent retreats of his most solitary wanderings. One would conjecture that he would be afraid to sleep save in the remotest apartments lest his restless heart should constrain him to mutter the fatal secret in his dreams. On the contrary these men never seem quite at ease until they have dropped a hint of their wickedness to somebody. Detectives reckon confidently on this disposition or tendency in criminals; and many of their clews are first obtained through what would commonly be regarded as unintentional and impolitic hints, but which are in fact the outcome of this necessity the soul is under to find some measure of easement for its heavy burdens. To keep a guilty secret locked up in the breast year after year and unto the end is a task to which few are found equal.

Acting a part, passing for what one is not, trying to keep the outside of the sepulcher white while within are dead men's bones, are feats possible to a certain extent; but they are not easy, for they bring one right into pronounced conflict with all the best elements of his own being. It is true that there are many wrong-doers

who die and leave the world without confessing their wrong-doing. But it is also true, and true forevermore, that the inclinations and inward propulsions are toward confession.

Nor is it to be overlooked that there is a day approaching, when judging from all present indications and probabilities, this feeling of the soul which comes into exhibition in a more or less pronounced way now, but which is yet held in check by a thousand considerations of fear and prudence, will have spontaneous and free expression. We may succeed in keeping our mouths shut against compromising and criminating acknowledgements here, and even go so far as to pretend we have no sense of sin and no burden of guilt to cast off; but when our souls stand forth in the full blaze of the light which, like an X ray infinitely increased in penetrating power, shall illuminate all the recesses of our being, and the instincts and impulses which impel to the opening out of the wrong we have done are re-enforced with charges out of the book of the everlasting remembrance, the whole bitter account will have recital. In the unobstructed presence of Him, who with a single glance can search us through and through, violated conscience will have its supreme hour, and not to speak then will be to undergo severest torment.

A still more conclusive argument for this registry and disclosure is found in the fact that God is bent on exposing all sin. Sin is a wrong done directly to God. Sin is a mischief and a menace to the moral universe. God hates sin. There is no sin, and there can be none, which is not offensive to God. There is no sin, and there can be none, which does not challenge and invoke His opposition. He will not fail to uncover sin and

drag it out into the light, that it may be seen and abhorred by all holy beings. God will suffer no sin to be hidden.

This is the only inference possible. Over and over again the Scriptures avow it. The human constitution—a divine handiwork and so made that it gathers up and carries along sure traces of whatever excesses and delinquencies there have been in the life, puts this in evidence. The instincts which have been wrought into the soul, and are a part of it, and which can be overcome only by a constant prudence and the most careful watching and while circumstances are favorable, and which constrain us to make open declaration of any iniquity of which we may be consciously guilty, testify to the same fact. It is in all moral drifts. These Scriptures, these human constitutions, these instincts, these moral drifts, utter God's thought. They reveal God's purposes. They work in the line of God's will. They make it clear that there is nothing covered up that shall not be revealed; and hid that shall not be known.

The question asks itself: Is a man ever so foolish as when he fancies he can sin and not have his sin brought to exposure?

Poor Achan thought, when he saw among the spoil a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold, that he could take these and hide them away in the earth, and nobody would ever come into the knowledge of it. It was a bitter mistake. God was against him. Humiliation and death were the swift penalties of his wrong-doing.

Poor Gehazi looked upon it as a piece of sheer improvidence and an unpardonable stretch of generosity for his master to spare Naaman the Syrian and accept

absolutely nothing of all the great captain had brought to reward him for his services. So with a heart full of covetousness and a mouth full of lies he ran after him that he might secure some of his treasure. His scheme was successful. He got even more than he asked—two talents of silver, instead of one, and two changes of garments. He hid these rare possessions away in the house, and then went in and stood before the prophet as if nothing had happened. He had run on his wicked errand; he had told his lie and gained his bad end; and the whole transaction was locked in the secrecy of his own bosom. What a miscalculation! God was against him; and He gave to the prophet the prudence to watch him, and the insight by which he could read his thoughts, and this cunning servant who had seemed to be so successful in his wicked plan—who was sure he could put on a bold face and lie it out to Elisha as he had to Naaman, went from the interview to which he was summoned, not only detected, but “a leper as white as snow.” His sin had found him out.

Thus it is far and wide, nothing escapes registry. Nothing will escape disclosure. Here and everywhere, now and forever, God, and all the laws of the universe are committed to the uncovering and punishment of sin.

“Full many a light thought man may cherish,

Full many an idle deed may do;

Yet not a thought or deed shall perish,

Not one but he shall bless or rue.

The world is with creation teeming,

And nothing ever wholly dies;

And things that are destroyed in seeming,

In other shapes and forms arise.

And nature still unfolds the tissue,

Of unseen works by spirit wrought;

And not a work but hath its issue
 With blessing or with evil fraught.
And thou mayst seem to leave behind thee
 All mem'ry of the sinful past ;
Yet, O, be sure thy sin shall find thee,
 And thou shalt know its fruit at last."

The Punishment of Sin.

"Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth—they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."—*John 5: 28-29.*

"And these shall go away into eternal punishment."—*Matt. 25: 46.*

"At the time of Christ the punishment of the wicked was certainly regarded as of eternal duration. . . . In our view an impartial study of the Word of the Lord, recorded in the gospels, leads to the impression that His teaching in regard to reward and punishment should be taken in the ordinary and obvious sense."—*Edersheim.*

"Punitive justice displays itself in the established connection between sin and evil, in consequence of which the sinful will that rebels in act against the Divine law must be compelled through suffering to acknowledge that law and to humble itself before its majesty."—*Neander.*

"Things are saturated with the moral law. There is no escape from it. Violets and grass preach it. Rain and snow, wind and tides, every change, every cause in nature is nothing but a disguised missionary."—*Emerson.*

"This moral law points to God as giving and defending it, and when we look to Him we are constrained by our moral nature to regard Him as a moral being who hates evil and punishes it. The conscience of man not only approves of the good but disapproves of the evil, and declares that the evil is deserving of punishment. Besides, an abhorrence of evil is an essential element in holy exercises of will. If we follow out the intimations given by these facts of our moral constitution, we must believe that God hates sin and that, as upholder of the law and governor of the world, He ought to punish transgression."—*McCosh.*

"Sin cannot escape a due punishment. A hatred of unrighteousness and, consequently, a will to punish it are as essential to God as a love of righteousness."—*Charnock.*

IV.

THE PUNISHMENT OF SIN.

It would be difficult to lay too much stress on the solemnity with which the question of the punishment of sin should be approached and discussed. If the permission of sin holds in it elements of mystery which baffle us, the punishment of sin holds in it an element of tragedy which awes us. Only a mind given over to the hardness of utter indifference, or self-abandoned to extreme frivolity, can possibly contemplate the pain and shame which must follow the infliction of penalty for violated law, without a sense of profoundest compassion and tenderest sympathy. Jesus weeping over Jerusalem discloses the becoming temper in which to consider the woes of those who have refused to heed the divine invitation, and in sheer wilfulness have gone astray in folly and sin.

Once at Niagara, when such venturing was more encouraged than it is now, and one on the American side with the help of guards and cautious stepping could do it, the impulse seized me to creep out from rock to rock until I was far into the stream and on the very brink of the Fall. Not daring to stand and look over, I lay down and worked my way forward inch by inch, and in this manner brought the immense abyss of raging waterfall into view. It was a scene never to be forgotten. The vast volume of the current pouring incessantly over

the jutting edge of the mighty cataract; the cavernous spaces behind; the thunderous roar drowning all other voices into silence; the terrific shock making everything tremble; the whirl and confusion of the mad eddies; and the clouds of heavy spray dashed angrily into the air, combined to make an impression to which no speech is equal. It was a solemn grandeur in whose presence one could only be still. It was a new syllable with which to help spell out the power and majesty of God.

The experience has an interpretative value in this connection. For similar, though inexpressibly deeper and more appalling, must be the feelings of any sensitive person who takes his stand on the rim of this other abyss and contemplates the retribution which awaits the incorrigible sinner in the life to come.

Not a task to be over-eagerly sought therefore, is this which is now in hand. To take the words of the Great Teacher which bear on this point, and to find in them, as one must who makes an honest attempt to lay bare their real meaning, images and foreshadowings of a desolation which is not only difficult to be measured in language, but hard to be conceived even,—uncovering of depths of misery which grow deeper and deeper as the words are studied and pondered, is no pastime. Greatly to be pitied is the man who can talk glibly and loudly of the destiny of lost souls. In the whole range of the conceptions of the human mind there is nothing to be compared with it in awfulness. All other darkness seems as day in presence of the endless darkness. All other sorrows seem as anthems of joy and shouts of victory when set over against the sorrow of going away into what our Lord calls eternal punishment. To be defeated

in life till failure comes to be looked upon as the expected issue of all one's endeavors; to be smitten and still smitten with every sort of earthly pang; to be cast out of human friendship and trodden under foot of disdainful men; to be forced to bear heaviest crosses; and to tread the winepress of threescore years and ten disabled and alone,—what are these things—what are all hardships and intensest agonies possible to be crowded into the little space between cradle and grave, when thought of side by side with perpetual and hopeless exclusion from God! The suggestion of such an issue of our life on earth—such a possibility even, might well bring any serious minded person to pause.

Hence it is not to be wondered at that there is backwardness in speaking on a theme which has so much of terror in it,—especially when the disposition is so general in the public mind to hear only what is pleasant and agreeable.

Shrink as much as he may, however, and hesitate as long as he will, one who occupies the responsible position of a religious teacher, and means to be faithful to the instruction, and all the instruction to which Jesus gave utterance, must have somewhat to say on the question of the future toward which impenitent and unpardoned sinners are pressing. There is a vitally important message still undelivered; there are alarming liabilities to which sin exposes the soul which have not been disclosed; there is a note of warning which ought to be borne in on all transgressors of the moral law which has not been sounded; the divine sense of the offensiveness of all wrongdoing has not been properly exhibited; the Scriptures of the Old and New Testaments have not been fairly and fully interpreted, until what

Christ and the inspired apostles have to say on the punishment of sin hereafter has been clearly shown.

In considering this subject there are three main questions to be submitted and answered. As these are settled every minor problem is settled.

The first has to do with the certainty of the punishment of sin after death. Is it a fact that sin will be pursued and punished beyond the grave?

The immortality of the soul is here assumed. There are theories of life which reduce everything to a material basis. Death is the end. Of course there can be no punishment if there is nothing to punish.

The exceeding sinfulness of sin, as it has been previously set forth, is here recalled. There are those, as we have seen, who take the ground that sinning is a matter of so little consequence to God, or in God's estimation, that it will make small difference in the standing of the soul in the life to come whether one has been what is called a sinner or not. On this supposition it would be idle to talk of punishment, for there would be no guilt.

Taking up now this question of the certainty of the punishment of sin after death, it is to be observed that there are many facts lying within range of the present economy which readily lend themselves to the support of the doctrine of future retribution. There are antecedent probabilities, analogies, and instincts of the soul which do much to prepare the way for accepting what the Word of God so unequivocally avows on this subject.

First of all, there is such a thing as punitive suffering in this present world. Men break laws, and the conse-

quences of these violations pursue them—often to very trying and humiliating extremes of suffering. Men sin, and they experience pain—pain in body and mind and heart. They do the things they ought not to do; and they leave undone the things they ought to do; and just in the ratio of their appreciation of duty and of their sensibility to shame for having done wrong, they are distressed in conscience. If disobedient to a criminal extent they have to answer for it to the state, and to endure whatever the state sees fit to inflict. In any event they are made to feel the righteous indignation of the intelligent and virtuous, and to encounter the distrust of the best public opinion.

All this may be but the natural result of transgression, as the fears and inward pangs of a murderer before he is arrested, or even suspected, are the natural results of his crime, and no part of the penalty which God will impose at the judgment. At the same time such facts are enough to make it evident—more than evident—irresistibly conclusive—that within certain limitations, at any rate, God does not hesitate to follow up sin with misery.

Even if what we experience in the way of pang for misdoing under the moral government of God in this world, be not punishment in the technical sense of the term, still to all intents and purposes punishment is what it is. It is a foretaste of punishment. It is a distinct prophecy of punishment. The bad deed done tears and torments the soul. Till the soul is morally dead—atrophied—through trespasses and sin, to do things unkind and wrong will be to invoke suffering. No man can measure in forms of thought, no man can rise to the conception of the woes which are actually felt

in living human hearts at this moment in consequence of the guilty ways into which they have been betrayed. If a man is intent on finding facts to justify the inference that there cannot be such a thing as punishment in the hereafter, this is a bad world to do it in. For here the drift is all the other way.

In addition to this there is a conviction, very pronounced, in the souls of a vast majority of mankind, that sin ought to be punished. We say of ourselves that we ought to do this, and we ought to do that, or we ought not; and when we fail to follow on in the line of realized obligation, then we turn, impelled by our own moral sense and say that we ought to suffer. We go through the same process with regard to others. If in our judgment they are right, we approve; if in our judgment they are wrong, we condemn. We cannot help it. Only there is this difference between the judging of our own conduct and the conduct of others. If we are wise we always judge ourselves with unsparing severity. If we are Christians we always soften our judgment of others with the grace of sweet charity. But wrong we condemn; and the wrong-doer we say ought to suffer. We say of a thief: "He deserves to be punished." We say of an incendiary, of a forger, of a traitor, of an assassin: "He ought to pay the penalty of his crime."

We pity men in their extremities and sore distresses; we try to help them when set upon and overborne by temptation; we do our best, if true to the Master, to emancipate men from all bad influences; but the feeling is in us, deep and strong as life, that when men have done wrong—have done wrong with their eyes wide open and wilfully—it is but just that they should be made to suffer for it. The soul is so organized that without a violent wrench it cannot feel otherwise.

We go further. We have such a sense of the deep meaning which has been lodged in the word "ought," and such a sense of the sacredness of justice, we are quite sure that sooner or later all wrong-doing will have to undergo penalty.

We do not hesitate to believe that when a man has filled up his days on earth with iniquity; when he has plunged into every vice and crime open to him; when he has led others astray, and choked the channels of virtue, and sowed misery and wretchedness all along his career as the enemy sowed tares; and then has passed out of life without amendment or repentance, he has gone to meet his just deserts in the rewards of a righteous retribution. There is a bar at which he must answer for his misdeeds and his guilt.

It is worth remembering that all the great and cherished dramatic literatures are constructed on this theory. It was not a conception of the Hebrew mind merely that sin is to be punished in the unseen world; it was a Greek conception as well, and fundamental in Greek philosophy and tragedy and mythology. It is in Plato and Aeschylus and the whole system of Greek thought.

The simple fact is that men with a positive sense of justice can but accept the idea that there is a difference in the future of the righteous and the wicked. It is repugnant to every notion we have of right dealing that Cain and Abel, that Judas the betrayer, and James the Just, that Nero who reveled in corruption and gloated over the misery he could cause, and Paul who was ready to spend and be spent in the service of God and man, that Aaron Burr with his revolting record, and David Brainerd with his saintly soul, should alike enter into an immediate and equal share in the felicities and glo-

ries of heaven. Infidels and Atheists may chatter on unto the end, and unbelieving scientists who think they can live by bread alone, may pour out the vials of their contemptuous pity on all such views and feelings as are here set forth, but the notion that sin ought to be punished and will be punished, will abide in the human soul.

Now in support of these probabilities—so many of them—and of these foreshadowing convictions which somehow seem to be instinctive with men, and of these inferences to be drawn from a general observation of the working of society, touching the certainty of future punishment, the Scriptures come forward with statements many in number and of almost every variety in form. These statements are the final authority. We cannot go beyond them. If we are wise we shall not venture to stop short of accepting what they bring us. They are true to the situation. God knows. He is at home in both worlds—this and that. The Son of God knew; for He came to us from the Father. Prophets and apostles inspired by the Holy Spirit knew; for that they might have a higher and more distinct knowledge to communicate to men was the object of their inspiration. In the light of what we are told, therefore, there can be no doubt that there is punishment in store for unrepented and unforgiven sin in the world to come.

Were there but a single express assertion to this effect, that would close the case. Everybody knows, who knows anything about the Bible, how many of these assertions there are. Without going back to the prophets or forward to the apostles, take just these two passages from the lips of Him who spake as never man spake: "Marvel not at this; for the hour cometh, in

which all that are in the tombs shall hear His voice, and shall come forth,—they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.” “And these shall go away into eternal punishment.”

Much is said in these times about going back to Christ, and not permitting even inspired apostles to interpret His words to us when we happen to think they ought to be interpreted differently. Well, here we are, back to Christ; and this is what He says!

The second question to be asked and answered in dealing with this subject has reference to the nature of the punishment to be inflicted on impenitent and unpardoned sinners. What is this punishment? In what does it consist?

It is a fact familiar to all students of the Word that the punishment of the wicked is set forth under different images. No one statement is deemed sufficient. Whatever there is with which men in this life are acquainted which is capable of suggesting desolation and distress is laid under tribute by those who have given us authoritative descriptions of the condition of the lost. As heaven is pictured under a diversity of colorings, and everything which is attractive to the heart in its loftiest moods is employed to awaken enthusiasm in the quest for heaven; so the abode of the condemned is not left to such representations of it as may be made by any single stereotyped phrase, or any single metaphor; but whatever is best fitted to startle men into thoughtfulness and compel them to feel that there is no calamity like that of coming short of the approbation of God, is freely used. These terrific forms of speech, these amazing images,

these figures so surprising in their boldness, are drafted into service for the simple reason no doubt that what they state cannot be overstated.

Hence we have such dark word pictures as "flaming fire," "furnace of fire," "lake of fire," "everlasting fire prepared for the devil and his angels," "the wine of the wrath of God," "wailing and gnashing of teeth," "darkness," "outer darkness," "blackness of darkness," "pits" or "chains of darkness," "gehenna," "where their worm dieth not, and the fire is not quenched," "the smoke of their torment ascendeth up forever and ever," "second death," "everlasting destruction from the presence of the Lord."

These expressions, it would seem to be needless to say, like a very large number of the expressions to be found in the Sacred Writings, are not literal, but figurative. There is no real "lake of fire," and no real "worm that dieth not," and no real ascent of "the smoke" of the "torments" of the condemned, and no real "wailing and gnashing of teeth." These representations are no more real than is the "City" which John saw with its foundations garnished with all manner of precious stones, and its jasper walls, and its gates of pearl, and its streets of gold. In depicting both the happiness of the happy and the misery of the miserable, inspired writers used language in the same free way in which uninspired writers use it. They had to do so to be understood. There are direct, positive and literal statements in the Scriptures concerning the fate of the wicked; but not all the statements made are of this kind.

Still when it has been frankly admitted, not to say claimed, that a bald literalism of interpretation cannot be insisted on,—that figures of speech, in other words,

cannot be pressed into the place of the things they are designed to represent, it must not be thought even for a moment that this is any abatement of the reality and severity of the punishment set forth in the terms and under the imagery of the Scriptures. This struggling rhetoric which lays hold on material forms is only the shadow of which the indignation of God against sin is the substance. Could there be such shadows cast,—would Jesus Christ and those who learned what they knew of life and death, of the here and the hereafter, from His lips or from His inspiration, have consented to become responsible for the words attributed to them, were there not some dreadful reality behind to explain and justify it all?

Coming now to the heart of the question concerning the nature of future punishment, and reducing all figures of speech to their lowest terms, and giving to all direct and positive statements of our Lord and the apostles only so much force as must be permitted to reside in them if they are to have any force at all, what do we find? We find it central to all the teaching, and implied in all the teaching, and a necessary inference from all the teaching, that one item or constituent of this punishment will be enforced exclusion from God and from all participation in the blessedness of those who are accepted of God. Be other penalties and woes what they may, unforgiven sinners will be shut out from God. They will have no share in the immediate fellowship of God.

No doubt there will be an element of regret and remorse in the punishment to be experienced in the world beyond the grave. "*Son remember.*" One's own faculties, it may be, will be turned into instruments of keen-

est torture. As reason and recollection and conscience often recoil on us here, and smite us for some foolish and wicked deed, so it may be there; and these inward pangs may be the bitterest we can know.

Or, this not being true, or only partly true, it is among the possibilities, or perhaps we should say probabilities, that souls which have persisted in sinning and reveling in sin through all this present life, will become so wedded to sin and so hardened in sinful character, that they will be abandoned of God to the endless love and fellowship of sin. In all character there is a tendency to fixedness. Holiness tends to fixedness in holiness. Wickedness tends to fixedness in wickedness. It is this tendency, this tendency in its ripe results, which is recognized in the words: "He that is unrighteous let him do unrighteousness still," or "yet more"; "and he that is filthy, let him be filthy still," or "yet more." Having cherished sin until sinning has become the settled habit and disposition, it may be the dreadful destiny of lost souls to be allowed to continue right on in their infatuation with sin.

We are hardly up to our own convictions of moral requirements, and are certainly a good way short of being up to the impression which even a casual reading of the Scriptures must make on our minds until we have admitted a retributive element into this punishment. Intimation of this has already been given in remarks made and in passages quoted. "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil," are words with some sort of retributive energy in them.

Phillips Brooks takes the ground that in the very nature of the case, since God is what He is,—what He

is in Himself, and what He is to human souls—men cannot disobey without being made to feel the punitive presence of the divine hand. Speaking to this point, in his sermon on, “An evil spirit from the Lord,” he says: “So long as God is in the universe, every soul that is in the universe must feel His power. No space can be so wide, no time so long as to exhaust His influence. He that obeys must feel the ever present God in joy. He that disobeys must feel Him in pain everywhere and forever. These are the terrible necessities of obedience and disobedience. We may state it—the Bible often does state it—judicially. We may speak of God’s vengeance. It may seem to be the angry revenge of one who has been insulted and ignored. We may picture to ourselves His wrath. With realistic fancy we may imagine to ourselves the flames of His anger consuming rebellious souls, which yet are so like Him who punishes them that they can never die. Such pictures have their power, as the crudest, coarsest representations of the essential truth that to the disobedient God must come in suffering, as He comes to the obedient in joy. The essential truth of heaven and hell is ineradicable in the universe. But greater and truer than any picture of angry vengeance, more solemn, more sublime, more impressive to the fear of a reasonable and thoughtful man, there is the mighty image of God standing in the center of all things. And all things have to touch Him. And as all things touch Him, according to their character, He becomes to them blessing or curse. He is the happiness of obedience and the misery of disobedience throughout His world. He looks with sympathetic joy or with profoundest pity on the souls He judges; but the judgments both come from Him. The right-hand

and the left-hand are both His. Burning there like the sun of all the world, He must be a comforting and guiding light, or a consuming fire—one or the other—to every soul."

These are words mighty in their awfulness. Whether we accept them in all their terrific import or not; and whether we accept other conjectures which the Scriptures seem to warrant concerning the nature of the punishment of the stubbornly disobedient or not; it would appear to be a necessity to accept so much as has already been affirmed, this namely, that one item or constituent of this punishment will be enforced seclusion from God and from participation in the blessedness of those who are accepted of God. It may be more than this; it may be other; but it cannot be less. "Depart from me," "cast out," "these shall go away" are phrases too specific and significant to mean less than enforced seclusion with all that this enforced seclusion involves. The righteous, we are bound to believe, will gravitate more and more into the likeness and joy of God, and their satisfaction in Him and what He has provided for them will be an increasing satisfaction. The wicked, we are bound to believe, will gravitate more and more away from the likeness and joy of God; and their satisfaction in Him and all that His name stands for in the line of love and light and wisdom and glory and measureless blessedness will steadily decrease. As has been said, there may be other pangs in the distress of lost souls; but to miss finding God—to be made in His likeness and yet to have no fellowship with Him; to be made for Him and yet never to be His; can only be contemplated by any thoughtful person as an infinite calamity.

The third question which has to be considered has to

do with the duration of punishment. How long will the punishment of those who go out into the next world impenitent and unforgiven continue?

Here we fall back upon the Word of our Lord. Falling back upon this Word we find it sweeping in upon us with an unutterable stress and depth of meaning. For this word is the awful word "Eternal," "And these shall go away into eternal punishment."

Recall this other saying of Jesus: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." "Never forgiveness,"—and "eternal sin,"—these are the amazing phrases used by our Lord. So far as it is possible to express the thought of absolute eternity in human language, that thought is here expressed.

Before carrying the discussion any further forward, however, and lest it may be said that an endless punishment seems out of all proportion to the ill-desert of any sinning which may be done within the limits of an earthly life, it may be well to pause long enough to notice two or three quite incontestable facts which lie inside the range of present observation.

First, there is such a thing as long and severe suffering inflicted on men in consequence of transgressions which it took but a moment to commit. How many men there are who are overweighted and hindered all their after lives because of words spoken and deeds done in the impetuosity and inexperience of youth. It is in vain for one to say, "I did not think; I was wild and reckless;" or "If I had known as much as I do now I should not have done it." The thing was done and it became a net spun over him from whose meshes there was no escape.

It seems hard to be held responsible and made to pay

forfeit unto the end of life for what may have been done in just a single throb of time. But, so it is. The mistakes and follies and crimes of a man stick to him and follow him. They cast their blighting shadow forward over coming years. After the lapse of decades, in remote and unexpected places, items from the bad record leap into the light. The man who struck a blow in the heat of passion, who betrayed innocence, who gave way to some sudden temptation and pilfered and robbed, through methods and on occasions never anticipated finds himself face to face with the avenging fates. This is common experience.

Nor does the mischief cease when a man dies. The recreancies and dishonesties of a man seize on his memory and taint his name. The lies and tricks of Jacob, the adulteries of David, the denials of Peter, the severities of Calvin, good men though they were and great, will pursue them and tarnish their earthly fame to the latest generations. By one single act of treachery Benedict Arnold blurred the pages of a brilliant past and burdened his name with immortal infamy. If men only lived longer, or if their records were only less ephemeral, we should witness still more startling illustrations of this law. For good or ill every yesterday of ours is in us to-day. To-day projects itself forward into the latest to-morrow we shall ever know.

When it is affirmed, therefore, that it is inconsistent with the character of God to inflict severe and long-continued penalties on men for transgressions which are committed in a moment, and in a moment, too, when experience is small and the reflective powers are undeveloped and it is impossible to foresee the disastrous consequences which will be sure to flow from the act, it

is enough to reply that so far as our experience goes, and our observation, this is precisely what God is doing. We are in God's world here and now; we are living under God's laws here and now; but so far as natural laws operate, and social laws operate, the birthright once sold, even though it be sold for a mess of pottage, is sold forever.

It is to be observed in the second place that it is the tendency of sin to perpetuate its evil consequences, and sweep out destructively far and wide. Sin is not content to involve a single individual in the catastrophe it brings on, nor a single generation, nor a single century, but it strikes down through the ages. A single sin often leads to effects on a people or on humanity which are appalling to contemplate. When will England be rid of all the evil consequences of her Jameses and her Charleses? When will the United States cease to feel the fatal influence of that first slave-ship which was permitted to sail up the James river? If a man stop for a little to think what sin is—how destructively it works, how it perpetuates its influence, with what a grip it clings to its victims, it will cease to seem strange that the effects of it inhere in the soul, and are carried forward into the next world.

There is nothing in all this to prove the endless duration of future punishment; for everything here is within limitations of time and space. But there is enough to furnish a successful appeal in support of the probability of what the Bible has to say on this point. The actual on-goings of things as they now are create a strong presumption of the literal truth of the endlessness of the punishment of unpardoned sin.

Professor Fisher says: "There is a terrible reign of

sin, though all sin is contrary to the will of God; there is a development of sinful character, a hardening of the heart, a persistent resistance—‘*how often would I . . . but ye would not,*’ ‘woe unto thee Chorazin, woe unto thee, Bethsaida’; there is a stern, tragic side to nature and to human life. We stand within a sphere where results are not worked out by dint of power, but where freedom under moral law, with all its perils, as well as possibility of good which freedom involves, is an essential attribute of our being. No speculation on the problem of the theodicy can have the certainty that belongs to the law which is verified by conscience and experience: ‘Whatsoever a man soweth, that shall he also reap.’”

This is what we see and feel and surely know.

Resuming here the argument from Scripture it is to be remarked:

That the doctrine of the endless duration of future punishment is taught in words and phrases which have this specific meaning. Something has been said on this already. It is only necessary to add, perhaps, that these expressions—“*eternal,*” “*forever*” and “*forever and ever,*”—occur in the New Testament something like a hundred and fifty times. In some instances the word “eternal” may have, and unquestionably does have an ethical element in it; but it is just as evident that “eternal,” like “forever” and “forever and ever,” has in it also what is popularly called a time element. It is intended to measure or express duration. All that seems to be left one to say is that if these words and phrases do not mean “endless” when applied to the punishment of the wicked, then their meaning in such instances is evidently exceptional. For in every other case this is

the plain import of the language. When used with reference to God the meaning is "*endless*." When used of the happiness of the righteous the meaning is—"*endless*." Is it quite conceivable that in the fifteen different instances, or records of instances, when the authors of this kind of phraseology applied it to the wicked with a view to expressing the duration of the punishment they must endure the word uniformly took on an altered significance? Our Lord says: "And they shall go away into eternal punishment; but the righteous into eternal life." Here we have exactly the same form and construction—exactly the same word to qualify "*life*" as to qualify "*punishment*." Is it not clear that Jesus means to affirm that the duration of the one is equal to the duration of the other? Not meaning this, what does He mean?

If Christ does say this, and if He means to say this, who are we to gainsay His statement? Are we wiser than He? Are we more loving than He? Are we more sensitively organized, and have we finer feelings than He? On the contrary is it possible for us to read the story of His life—what He was and what He did and what He bore, without realizing that our interest in humanity and our pity for the weaknesses and sufferings of men are as nothing beside the interest and pity with which His divine heart was moved?

But this is not the whole of the story. It is Christ who holds up this doctrine of the endless duration of future punishment most frequently, and in the most awful aspects. A distinguished Greek professor in one of our educational institutions, as a result of a careful re-reading of the Gospels, and a thorough re-examination of the teachings of our Lord as they bear on the

question in hand, has placed this impression on record: "The teaching and preaching of Christ on this subject is so much bolder and stronger than that of orthodox pulpits, so much more strenuous and alarming, as well as positive and authoritative than even that of the prophets and apostles, that it is explicable only on the supposition that it proceeds from a different point of view, from a higher and of course truer stand-point, nearer to the throne of God, and in fuller sympathy with His law and justice, nearer also to the retribution of eternity, and with a clearer view of the ill-desert of sin and the fatal consequences of rejecting the Gospel." This is the conclusion to which a competent and loyal scholar was forced to come. Jesus has furnished us our highest conception of the love of God. In clearest tones Jesus has also told us how God hates sin and will punish it.

It is to be added that the endless duration of future punishment is either taken for granted or implied in the whole economy of the Scriptures. Appeals are made, invitations are pressed, warnings are uttered, on the basis of an awful doom awaiting men if they remain away from God and reject the offers of salvation through faith in Jesus Christ. This is made the ground for the coming to us of the Christ. "For God so loved the world, that He gave His only-begotten Son, that whosoever believed on Him *should not perish*, but have eternal life." As has been well said by another: "Christ's advent, His teaching, His life, His sacrifice, His death—He connected all with the peril that betided men; and the whole example of Christ was a silent testimony to the reality of that fear which brooded like dark thunder-clouds over the whole horizon of the future."

But as this fact of a solemn doom awaiting men who refuse to be saved by the grace of God in Christ is taken for granted and lies in the background of the disclosures which are made to us in the Word, so it is implied in every variety of Scripture teaching. In all Scripture representations the two states of the good and bad in the world to come are set before us in contrast—the one in light, the other in darkness; the one in joy, the other in sorrow; the one in presence of God, the other away from God. There is to be a judgment, and the object of the judgment is to discriminate between the pure and the impure, between those who have been obedient and those who have been disobedient and in every way disloyal to God.

We are told that except our righteousness shall exceed the righteousness of the Scribes and Pharisees, we are in no case to enter into the kingdom of heaven. If not into heaven, where? We are told that if we are not born from above we cannot see the kingdom of God. What shall we see? We are urged to enter in at the strait gate; since wide is the gate and broad is the way that leadeth to destruction. What is this destruction? It is asserted, calmly, directly, unhesitatingly, that one who believes on the Son hath eternal life; but that one who believes not, or does not obey the Son shall not see life, but has the wrath of God abiding on him. What is this wrath of God? The caution comes to us in very sharp and definite terms not to permit ourselves to be deceived; for there are whole classes of people who are not to inherit the kingdom of God. What is their inheritance?

So it is all the way through. In the background, in the assumptions, in the implications, in the direct and

positive teachings, there lies, not the shadow of the fact merely, but the fact that souls may be lost forever. There is no escaping this solemn inference.

Even Whittier, loving and tender and hopeful as he was, believed a human soul might be lost. He had the largest faith in the compassion of God. He was sure God would use to the utmost His infinite resources of love and wisdom to win every wanderer back into His fellowship. But for all this he felt forced to accept the fact that one might stray into hopeless alienation from the Father. Speaking of our condition in the future life, he said: "I am not a Universalist; for I believe in the possibility of the perpetual loss of the soul that persistently turns away from God, in the next life as in this. But I do believe that the Divine love and compassion follow us in all worlds, and that the heavenly Father will do the best that is possible for every creature He has made. What that will be must be left to His infinite wisdom and goodness." Having said this he referred to his poem called "The Answer," as containing in few words his belief in this matter. In this poem we read:

"Though God be good and free be heaven,
No force divine can love compel;

And though the song of sins forgiven
May sound through lowest hell,
The sweet persuasion of His voice
Respects thy sanctity of will.

A tenderer light than moon or sun,
Than song of earth a sweeter hymn.
May shine and sound forever on
And thou be deaf and dim,

Forever round the Mercy-seat,
The guiding light of love shall burn,

But what if, habit-bound, thy feet
Shall lack the will to turn?
What if thine eye refuse to see,
Thine ear of heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?"

In conclusion it is to be said that one may recoil from these intimations of nature and these revelations of Scriptures. One may wish the fact otherwise than it is. One may feel that it ought to be other than it is. One may persuade his own mind into the belief that it is other than it is. But this alters nothing. To recall the words of Phillips Brooks: "The essential truth of heaven and hell is ineradicable in the universe." It is. No unbelief, no protests, no sentiment of ours can ever get this "essential truth" out of the universe. It is for each individual to recognize the facts as they are and to adjust his thought and life to them. In view of the question as a whole, as in view of other questions which involve hard and dark and bewildering problems, we may fall back on the assuring conviction that here and there, in time and in eternity, in this world and in every world, the Judge of all the earth will do right.

BOOK TWO.

How Redemption Is Secured.

NO POWER OF SELF-RECOVERY FROM SIN.

"And thou, when thou art spoiled, what will thou do?"—*Jer. 4: 30.*

"By the works of the law shall no flesh be justified in His sight; for through the law cometh the knowledge of sin."—*Rom. 3: 30.*

"No man cometh unto the Father but by me."—*John 14: 6.*

"Evil originates in the soul."—*Plato.*

"Sin, gathering head, shall break into corruption."—*Shakespeare.*

"How helpless guilty nature lies
Unconscious of its load!
The heart, unchanged, can never rise
To happiness and God,"—*Anne Steele.*

"The religions and the philosophies of the world alike had failed to supply true moral guidance to man. The trial had been made under favorable conditions. Greek and Roman are names representative of two great peoples—among the greatest which the world has known. If subtlety of intellect could have led man into a knowledge of God, the Greek would not have fallen short of the truth. . . . The sterner qualities which marked the Romans in the earlier days of the Republic seemed to have in them promise of a full and noble development. But if such hope there ever were it was doomed to bitterest disappointment. Greece and Rome had both done their utmost, and the result was failure—complete, disastrous, humiliating. The world in its wisdom knew not God. And in the absence of God it had no check on passion, no restraint on vice, no stimulus to virtue."—*Rogers.*

BOOK TWO.

How Redemption Is Secured.

V.

NO POWER OF SELF-RECOVERY FROM SIN.

In passing from the various topics which have been up for discussion in connection with the general subject of sin, to a consideration of the methods and conditions, if there be any, by which we may escape from the disastrous consequences of sin, we encounter a new series of questions. These questions, like those which have been before us already are not speculative merely, but are intensely practical and personal.

One of these new questions is now to engage our attention. It is this: Has the sinner who has become involved in the defilement and bondage and guilt of sin any power of self-recovery? In other words, can the sinner without help from the outside, work his life clear of the effects of transgression? Is there any energy, latent or other, remaining in the sinner whereby he may secure, and possibly merit, the restoration of the divine favor which was forfeited by wrong-doing? May not the sinner mend his own mischief? Having stumbled, even so seriously, may he not rise again and walk erect? If conditions are required to effect reconciliation with God, are they not such that it is within the competency of the sinner, through his own acts of will and reformed

conduct, to meet and fulfil these conditions? May he not somehow atone for the dishonor he has done to the Divine Being in breaking His law? Is there not a recuperative force lodged in the sinner's own nature?

In all these ages men have tried to think that this question, no matter how phrased, might be answered in the affirmative. Through a moral blindness which has rendered them in some measure incapable of seeing themselves in their true character; through a conceit of ability which has made them feel that no task can be too high for man's doing; through a pride of heart which has led them to scorn outside assistance, multitudes of men have chosen to depend on what they have called their own resources for salvation. Misconceiving the method and terms of God's grace to sinners, and belittling their own guilt in transgression they have thought it safe to rely on efforts they themselves could make, independent of any aid to be derived from a propitiatory sacrifice, for regaining such standing in the righteousness of God as may have been lost.

Of late this view has had very substantial re-enforcement in the doctrine of Evolution.

There are those who claim that Evolution is not inconsistent with the fact of a fall of man in sin, nor with the fact of salvation from sin through supernatural intervention. Books, essays, lectures, discourses, are put forth from time to time in the interest of this claim. When a period sufficiently long has elapsed to verify suppositions, to correct angles of vision, and to introduce into statements such modifications as may be found necessary, perhaps this is the truth which will finally emerge. It is hard to see how the law of Evolution, as announced by thorough-going Evolutionists, can have

full force without making Christianity a product of Evolution, and thus necessitating a somewhat radical change in the conception of Christianity. For all this the ultimate and full-orbed truth may lie in this direction.

But meantime, the doctrine of Evolution, as it is apprehended and set forth by the section of Evolutionists who care nothing for the faith of Christ, and utterly repudiate the supernatural, tends to strengthen the confidence of very large, if not increasing numbers, in their view of a principle of progress inherent in the soul through which all highest moral triumphs will be assured in the end. Man, so it is asserted, was not created in the fulness of his manhood; he started as an animal low down in the scale of existence, and has crept up through long and tedious stages of struggle into manhood. Man did not fall from a state of innocence; only gradually did he develop into a consciousness of the distinction between right and wrong. The fine intellectual and spiritual faculties he possesses are powers into which he has grown or unfolded. To these same energies, it is added, to which he owes so much, he may trust for perfect development.

Is this a well-grounded opinion? Whether advanced by the old humanitarian or the modern Evolutionist, or both in one, are there facts to justify this position? Is there anything in our own mental and moral condition, anything in revelation, either in the earlier or later forms in which divine truth has been disclosed to us and the divine will made known; anything in the arrangement of the world about us, even though on the physical side of nature there may be much in the latest assumptions of science which will hold good; anything to be seen in the triumphs of single individuals or the

forward march of the race to lend substantial support to the notion that a man who has once sinned and by sinning has put his soul out of harmony with God and under condemnation of the moral law, is still sufficient unto himself, and without the help of an objective atonement can wipe out the stain and throw off the bondage, and work free of the guilt which sin has caused?

It is not to be denied that this confidence has some warrant in the analogies of the physical system. The body will not stay ill if it can help it. There are arrangements for repairing damages inwrought in our system. They are a part of the system. They belong to it in its original structure. They are self-acting. Ordinarily one might not suspect the existence of such remedial powers in the human body. Ordinarily there is no call for the exercise of these powers. But when occasion arises they spring at once into vigorous operation. When a bone is broken, when the flesh is torn, when the connection between an artery and a vein is destroyed, as by the amputation of a limb, there is discovered to be a curative force or impulse lying in the back-ground which comes immediately to the rescue. Medical men rely on this, and their help consists largely in giving nature a fair chance to do her work of restoration.

Take for example a fractured bone. The most of us are fortunate enough to have escaped this sort of accident. It is to be hoped that no reader of these pages may ever know by actual experience what it is to feel a bone snap suddenly in twain. But if such a thing should happen, it would be found that there is a disposition in the two severed pieces to unite again. The system holds in itself and carries along with it, just as

long as there is any fresh and vital energy remaining, both a provision and a tendency which look toward the knitting of these bones together.

Nor is this all. As one of our writers has said: "Among the most delicate of all the arrangements of the human system" is that which involves the "separate and peculiar forms of process for the formation of new bone in a manner quite distinct from that in which the bones are originally formed, and are made to increase; a method of secreting bony matter, and of conveying it to the broken parts, and of depositing it there," exactly as needed. Without wise and careful assistance in adjusting the fractured parts, much of nature's efforts at self-healing would prove abortive. The best results would not be reached. But the provision and disposition to work back to wholeness are clearly in the system.

Paley, whom it is no longer fashionable to quote, but who has said some things which will be likely to hold their own under all assaults, in his *Natural Theology*, has called attention to many curious and suggestive facts in our make-up. He speaks of one bone so placed that when it is broken it is impracticable to re-unite the parts. The parts do not "knit" easily. What is then done? Does nature retire and make no effort at restoration? On the contrary a cartilage is formed between the separated sections, and in this way the usefulness of the bone is continued. Nature has an expedient for every emergency, and she never rests until she has tried at least to restore the wounded or broken parts.

Take for another example the fact just indicated of the re-establishment of the circulation between the arteries and the veins when a limb has been severed from the body. It may be doubted whether any man, not

already familiar with the scheme of anatomy, could have been led to believe in the possibility of this simple but astonishing arrangement. Often, under an operation, an artery has to be taken up and tied to prevent a patient from bleeding to death. But the arresting of the flow of the blood in an artery would be equally fatal with leaving it open if there were not some method still by which this blood could be conveyed around to the heart and lungs again. The unimpeded circulation, the traversing of the blood out to the surface and then back again to the center, must be kept up, or death ensues. Once more what does nature do? Does she make no effort to establish this connection and thus save life? Instead of pausing defeated and resting in a helpless and hopeless inactivity, the obstructed blood starts in and plows out for itself a new channel, and in this way secures the free circulation which is needed.

As we are told in the books there is a method—a very marvelous method, too—of outgrowth for the blood vessels already formed. It is not by force of extension and assimilation that this new and necessary condition of things is brought about, but it is an orderly and living outgrowth. It is as if there were a kind of reconstructing instinct, not to say intelligence, lying latent in the system, and ready to act whenever an emergency may arise.

What is true in these particulars is true all through. The body is full of self-healing provisions.

These facts put two other facts clearly in evidence. The first one is, that in the original constitution of the body there was an anticipation of derangement. The second one is, that when derangement takes place, and there are damages to be repaired, immediate efforts are

put forth, within the system itself, to restore the tone and energy of the parts effected.

Again the question recurs: Is there anything correspondent to this in the soul? Is there the same tendency and the same success in the re-uniting or knitting of moral fractures as in the case of broken bones? When a man has hurt his soul by disobedience and waywardness; has weakened and deranged his spiritual nature by indulgence of appetite and passion; has blunted his moral perceptions and feelings by selfishness and pride and hate and all manner of bad and vicious living, is there a provision for self-healing?

Beyond any question there is restlessness to be discovered in the soul when one has gone wrong, a quick, sharp, or it may be heavy pressure of pain, and a pronounced conviction, especially in persons of exceptional moral sensitiveness, that one has been exceedingly foolish as well as wicked in sinning, which lie in the line of the analogies furnished by the physical system when injured or thrown into derangement. On the basis of this restlessness and pain and personal conviction of folly and wrong, there are often very sincere regrets experienced in view of what one has been led to do, and strong resolves formed to go back to God, and live a life of rectitude; but nothing like the spontaneous and diligent recuperative tendency to be seen in the diseased or marred body appears. There is sorrow over consequences; but there is no prompt and general rallying of faculties to throw off the moral ill health and disorder which sin has brought in. Plato says: "The penalty of evil-doing is to become like the evil."

On this point an appeal may be taken safely to consciousness. The average man the world over knows

and can define his own feelings. He is aware what his dispositions and judgments are. He is alive to what he is doing—to what he wants to do, and what he means to do and to become. If sin is hateful to him, he does not need to have the fact brought to his attention by any outside party. If in his soul he is trying to avoid sin, and to get altogether free from sin and its fatal entanglements, he understands it. If as often as he sins, his faculties, intellectual, moral and spiritual, take alarm, and array themselves in self-defense, and resort to all means within their power to work back toward holiness, this is something within his own cognizance. There may be mental operations and spiritual exercises carried on below consciousness, though this is hard to conceive; but these operations and exercises are surely not of this unconscious order. One's broken bones may "knit", the blood suddenly arrested in its flow may plow out new channels in which to course, while the person most nearly concerned remains entirely unconscious of what is going on within him; but not so the operations of the will and the rational faculties. The average man knows what thoughts are stirring in his mind, what emotions are filling his heart, what he is aiming at, what dominant motives are impelling him, and what aspirations he is cherishing.

Now it is within bounds to say that the average man is not conscious of any self-corrective or self-healing tendency in the moral constitution. He is conscious of being wrong; he is conscious of being unhappy; he is conscious that his steps have taken him out of the path of righteousness, and turned his face away from the light; he is conscious of having done something which tends to thwart his true destiny; but he is not conscious

that his ill-treated and sorely bruised moral nature has recoiled from sin and set about the task of appeasing the law which was broken in sinning and repairing the damages wrought upon the soul through the act of transgression. Even in Christian lands and under the accumulated influences of a Christian civilization men do not turn to God, so the most intelligent and sincere after the most searching and careful self-examination are forced to admit, until they have first felt the movings of the Holy Spirit on their minds and hearts. Men hunger; but it is not the bread which is cooked in the ovens of their own conceit and imagination—it is only the bread which comes down out of the heavens that can satisfy them. Men come into peace; but it is not a peace which is generated in the laboratory of their own souls; it is peace through believing in the Crucified Christ.

No man was ever cured of sin who was simply self-cured. No man was ever pardoned of a wrong done to God or his fellows without going deeper into the matter than simply forgiving himself.

This is the testimony of experience. This is what consciousness with uplifted hand affirms. Men have two natures—a higher and a lower. Often, always indeed, until one has gone up so far that the higher rules with an undisputed sway, or so far down that the lower dominates without further protest from the higher, there is a fierce struggle between these two natures. But the higher never wins, even though it be higher, without aid from the outside. This is what Socrates would have said. This is what Paul did say. This is the word of the Great Teacher: A new right life needed, but this new right life to be found not in ourselves nor through

ourselves, but from above. This is the truth to which consciousness in all devout and grandly victorious souls bears willing witness.

This inference which is found to be true when tested by individual consciousness is likewise justified by a study of the history of the race. Looked at in the mass and traced through the ages there is no indication of a self-restoring tendency to be discovered in men.

If there were any such recuperative force in souls the outworking of it somewhere in the centuries and among some of the many peoples of the earth would surely appear. We should see old Assyria mounting from stage to stage in power and splendor instead of rising to great heights of dominion and holding her own for a period and then slackening her grasp on control and rotting into decay. We should see swarthy Egypt, the prolific source of science and art and the home of mystery, not the ward of one of the "Powers" which had no existence until centuries upon centuries after her mighty Pharaohs had been entombed in the Pyramids, but an independent and thrifty and progressive nation. We should see Greece, always small in territorial possessions, but limitless in the extent of her intellectual reaches and conquests and of immortal renown, moving on from culture to culture with something of the rhythmic tread of her own great epic and tragic poems, rather than dwindling into the insignificant fraction of a state to be scorned and overrun by "The Unspeakable Turk," and kicked back and forth like a foot-ball by kings and premiers engaged in their heartless game of international diplomacy. We should see Rome still the mistress of the world, not in virtue of her ambition and her arms, but in consequence of the

progress of her thought and the natural development of her moral ideas. We should see Japan and China and India clothed in garments of light and resplendent in their conquests of righteousness.

But so far from advancing through a regenerative energy lodged in their own natures, and coming into more and more of what is true and beautiful and good in life, the spectacle presented by nation after nation is moral retreat and lapse. People do not even hold their own in the upward struggle. With capacity in them for wonderful achievements in statesmanship and war and art and literature and all forms of learning, and with all the advantages these achievements may be supposed to afford, peoples yet fall back into stupid ignorance and impotency. This falling back is a large part of the pathetic record of the past.

The simple fact is that communities and races, like individuals, are under necessity of having the truth which renews the moral nature made known to them by some sort of revelation or missionary service, and then of having conviction of sin and the purpose to be free from sin wrought in the soul by the Divine Spirit. It is from the outside, almost always, too, in the two-fold sense just indicated, and not from the inside, that the help comes. The gospel was carried into Italy; it was carried into Germany and France; it was carried into Scandinavia; it was carried into the British Islands; and the gospel, accompanied as it was and always will be by the influence of the Spirit, became the regenerating agency of these various tribes and kindreds, and the formative impulse and principle of their civilization. If these mighty nations, Germany, France, England, the United States and the rest of them, are to move on

in the line of an unfaltering progress, throwing off the bad and taking on the good as the years roll past, it will not be in virtue of energies native to the minds and hearts of these peoples; but in virtue of what they take into their minds from God.

In dealing with sin, therefore, something more is needed than just leaving the soul to the operation of its own laws and tendencies. Neither the defilement of sin, nor the cruel bondage, nor the unquestionable guilt, can be escaped and amended by this process. Sin does not wear itself out and come to an end through sheer exhaustion. Sin grows by what it feeds on. Sin is cumulative.

“One mischief entered brings another in;
The second pulls a third, the third draws more,
And they for all the rest set ope the door;
Till custom takes away the judging sense,
That to offend we think it no offense.”

Because of the infinite love of God in Christ, the Prodigal who turns back finds the Father waiting with open arms to receive him. But how few the poor wretched wanderers who ever come to themselves and think with sincere and earnest longing of the love and peace and joy and plenty they abandoned when they deliberately separated their lives from God! There may be more than we think. Fondly let us hope so. But from what we are forced to see and know of men and women, it is quite as likely there may be less rather than more. Sin infatuates. Sin takes the soul captive; and when once it has its victim within its grasp it does not easily let go its hold. Sin wears the body out, and the brain out, and the life out; but it does not lose its own longing for indulgence. If sin is to be handled effectually

ally there must be a corrective energy brought in from the outside.

Practically this is everywhere recognized. When signs of unusual depravity begin to show themselves in a boy; when he lies without scruple, and steals if he can, and drinks and swears and gambles, and manifests all the most aggravated symptoms of a dissipated and vicious life, no wise and loving parent ever trusts to a mere recuperative tendency in the boy's soul. No wise and loving parent folds his hands and says: "His soul, if only he is left alone and a little time is given, will work itself clear of all this madness." Instead the wise and loving parent brings in all the pressure he can master from the outside. Appeals are made to the boy's better nature, to his self-respect, to his pride of manhood, to his regard for those who love him, to his interest in standing well with his fellows and to his prospects for the future, to his reason and conscience. But this is never felt to be enough. Friends, associates, teachers, ministers, employers, women of culture and tact—all who are supposed to be able to exert even the least bit of restraining and guiding influence, are besought to do what they can to hold back this boy from perdition. Prayers are offered and the intervention of God with His wisdom and grace is invoked. It is felt to be necessary to resort to all these means and methods, if the life is to be saved from moral destruction. It is necessary; and profoundly grateful may any father or mother well be who succeeds in restraining a wayward boy by the use of all these resources.

The true objective point in this whole matter of sin is to bring men under the power of God. It is to induce men to feel their need of God, and then to open

their souls to God. This is the way and the only way in which men can become new creatures. This is the way and the only way in which proud thoughts can be brought into captivity, and imagination and the high things which exalt themselves against the knowledge of God be cast down. This is the way and the only way in which men can come into possession of what the apostle has boldly called "the right to the tree of life." Before men can be saved, and in order to be saved, they must come into the attitude where in all sincerity they can say: "The Lord is my Helper."

So we come back to the question which was asked by the faithful old prophet: "And thou, when thou are spoiled, what will thou do?" Sin is a spoiler—a ruthless destroyer. The soul which has sinned is already spoiled. If no help is brought, or no help is found, it will remain spoiled.

What then ought we to be doing? Quite likely we are doing nothing. If it were a broken bone or a severed artery, what haste, what care, to heal and restore! But a broken soul—a moral nature disturbed and damaged and dissevered from its true self because dissevered from God is left as if it were the most trifling matter in all the universe! A broken soul, a marred moral nature, is left as if that were all that is necessary to be done! The bone must be set, the artery must be taken up and tied, but the soul—the broken soul—the wounded soul—will come out all right if just left alone! What criminal folly!

What ought we to be doing? There is a way of restoration for us all. No matter how broken and bruised, there is a way into moral and spiritual soundness. Some men trust blindly to the mercy of God.

We can trust in the mercy of God, because this mercy has expressed itself in an atoning Christ. Only our trust must not be blind; but it must have in it the intelligence and purpose which lays hold of the offered Savior in just the way He is offered.

What ought we to be doing? Some men seem to think repentance is enough. Repentance avails because there is an atoning Christ in which it can center. Only there must be repentance; a real, genuine, godly sorrow for sin, and a prompt and faithful turning from sin.

What ought we to be doing? Some men seem to think it enough to perform good works. The more good works the better. Good works are indispensable. But it is the Great Teacher Himself at whose feet the wisest have been sitting for 1800 years and more who has said: "And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ."

What ought we to be doing? There is no restoration for us in ourselves. Our own righteousnesses are as filthy rags. The lapse of time will not help us. To-morrow will have no abundance beyond to-day. To-day is the accepted time. If we are ever saved it will be because we commit our souls unto the Lord, and trust everything to the grace of God in Christ. Christ is the ground of our hope; and He is this ground because He is the Son of God, and loved us and gave Himself for us. This is what is to be made clear and, pressed home with all possible earnestness and energy before the discussion is ended.

**Difficulties in the Way of the Free
Pardon of Sin.**

"How can man be just with God."—*Job 9: 2.*

"Apart from shedding of blood there is no remission."—*Heb. 9: 22.*

"Now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself."—*Heb. 9: 26.*

"Whatever pardon is granted must be pardon through punishment. Mere repentance never expiates crime, even under civil government. The truly penitent man never feels that his repentance constitutes a ground of acceptance; the more he repents, the more he recognizes his need of reparation and expiation. Hence God meets the demand of man's conscience as well as of His own holiness when He provides a substituted punishment. God shows His love by meeting the demands of holiness and by meeting them by the sacrifice of Himself."—*Strong.*

"The atonement originated in the love of God. He meant to establish His kingdom in this sinful world. But sin stood in the way of this end of His plan and works. The establishment of the kingdom is impossible without the restoration of sinners. The first step toward complete salvation is forgiveness. The door to the kingdom is reconciliation. But God is not merely love; He is holy love. Love is not weak, careless good-nature; there is in it a principle of self-preservation and self-assertion, a righteousness which guards it from all that would lower its dignity and sacredness. God cannot with due regard to His own holiness pardon the sinner out of hand; atonement must be made for his sin. Yet the sinner cannot make atonement for himself. He is not only guilty but helpless. He cannot take the first step toward righting the wrong he has done to God. He has nothing to offer to God as an atonement."—*Stearns.*

VI.

DIFFICULTIES IN THE WAY OF THE FREE PARDON OF SIN.

The progress of the discussion has now brought us to the point of considering whether or not there are any obstacles in the way of the unconditional pardon of sin. If men are sinners, and if to commit sin is to incur guilt, and if there is no power of self-recovery lodged in the soul of the sinner, can there be, taking into account all the interests involved, a free, out-and-out forgiveness of sin?

Two preliminary observations will launch us into the depths of this question.

In the first place very grave obstacles to the unqualified and unconditional pardon of sin are what we should naturally look for! If our previous conclusions are well founded, sin is primarily defiance of God. Sin is the breaking of the perfect law of God. Sin is a folly and wickedness wrought against the sacred rights of one's own being. Sin is the setting in motion of influences which sweep out in vast circuits of misery and involve humanity far and wide and all through. Poison working subtly in the system; diseases perpetuating themselves from generation to generation; storms which leave wide swaths of desolation in their tracks; volcanic forces which upheave and overturn, are types of the mischievous working of sin. Everywhere there is wretchedness and woe because of sin. The tears, the

distresses, the pangs, the sorrows, the overthrows and tragic failures under which humanity groans, are at once the bitter fruit and the unimpeachable testimony to the exceeding sinfulness of sin. The awful shadow of sin is over the life that now is and the life which is to come. No man with any speech or thought at his command can fitly set forth the measureless calamity which has come upon the world through sin.

Is it to be supposed that an offense of this gravity can be passed over lightly? Had we only this knowledge of the appalling effects of sin—this knowledge without any preconceived theories, and with no familiarity with the way of salvation through the crucified Christ, should we not say at first flush, that there must be some satisfaction rendered before this vast wrong can be swept into forgetfulness? A mere disposition to pardon we should not deem enough. Pardon on condition of penitence we should not deem enough. The man who has been despoiled of his treasure may say: "I will not prosecute; I freely acquit the criminal." The man who has stolen may say: "I am sorry"; and he may go so far as to add that he will not do so any more. Still there is something in these cases not met by this attitude either of the wronged or the wrongdoer. There is a demand of justice not covered. It would never occur to us to suppose the guilt of sin can be canceled in this easy way.

It is to be added in the second place, that as a matter of fact this is the sentiment of mankind. The idea of the necessity of expiation for guilt is universal. It is not in place now to consider whether there is any ground for this feeling. The fact asserted, and the only fact asserted, is that this feeling appears everywhere.

There are those who are at great pains to rule expiation out of the atonement. To say, however, that the element or idea of expiation has no place in the sacrifice of Christ, but that it belongs exclusively to the rites and ceremonies of heathenism, is to admit the existence of the notion and its dominancy in the thought and over the consciences of men. Whether there be anything expiatory in the death of Christ or not; whether such a Scripture as this: "Apart from shedding of blood there is no remission," has any expiatory meaning in it or not; it is beyond question that men instinctively and universally have felt that when they have done wrong they ought to do something and must do something to atone for the wrong.

Men may be wide of the mark in their methods of expressing this feeling. They may be fanatical and even cruel in the offerings they lay upon the altar of sacrifice. There may be no merit whatever in the attempts they make to appease the wrath they have aroused by their crimes. Still there can be no mistake as to the motives which lie behind these acts of sacrifice; nor can there be any mistake either as to the significance which is in them. In all expiatory acts men confess their sense of the necessity of something more than even the sincerest penitence in order to divine forgiveness.

This is a root common to the trunk of pagan and Christian sentiment. It is the voice of humanity. It never has been the feeling, nor is there any likelihood that it ever will be the feeling, that men can lie and steal and defraud and murder and mount into all refinements and go down and wallow in all grossness of iniquity, and with their bad counsels and bad examples.

sweep soul after soul away into darkness and death, and then go on—on here and on forever—just as if they owed nothing to the offended majesty of the law and the Law-Giver. The man may have a very incomplete and even wrong idea of God who thinks of Him as One who requires some sort of an atonement to be the basis on which He forgives sin; but the man who thinks this has a very wholesome idea of himself. Nothing is so foolish, and nothing in the long run is so unsafe, as for a man who has offended to try to belittle his offense. The love of God is infinite, and the forbearance of God must be the marvel of marvels to all rational beings throughout the universe; but to fancy that we can be bad because God is good, and that to break His law is a thing which can be easily overlooked, is to make for ourselves “beds” which are “too short” for us, and to try to cover ourselves with “coverings” which are “too narrow.”

With the way thus opened it is now in order to indicate some of the more obvious of the obstacles to the free remission of sin.

To begin with law is nullified and brought into reproach, if pardon is granted as soon as an offense is committed, and on no other ground than that the offender is sorry for what he has done and wants pardon. There might as well be no law. To all intents and purposes there is no law. So far as penalty is concerned, the innocent and the guilty stand on the same plane. It is not the breaker of the law who is made to suffer, it is the law that is crucified. Justice is overthrown. Equity is rendered impossible. All the machinery of administration is reduced to contempt. With such a reckless scheme of promiscuous pardons as was

recently illustrated by the Chief Executive of Illinois put into general operation how long could government be carried on?

We get our notions from this matter, and draw our examples from the methods and policies of men in the management of their own public affairs. We are obliged to do so. But the principle, so far as the vindication of law in the punishment of crime, or the dishonoring of law in the indiscriminate pardoning of crime is in issue, is substantially the same in the divine and the human government. Law must be upheld. Law in its excellent sovereignty must be maintained.

For what is law? Law is the wisdom of eternity. Law is the crystallized thought of God. Law is the fine compliment the Infinite One pays to the dignity of His rational creatures. Law is the subtle cord with which the King, immortal and invisible, holds all out-lying realms to His throne. Law is the certification to the soul of duty. Law is the point of contact where the moral instinct in man comes into recognition of the moral requirements of God. Law is the hand of Supreme Authority laid on every head, in severity to restrain from evil deeds, and in gentleness to encourage in courses which have in view what is holy, just and good. Law must not be wounded, nor tarnished, nor emptied of its power, nor set aside. Whatever is done in the interest of compassion, or to relieve souls brought into the straits of approaching judgment, must be done without compromising the majesty of the law. What Shakespeare makes one of his characters say about law is true of law always and in all realms.

"We must not make a scarecrow of the law,
Setting it up to fear the birds of prey,

And let it keep one shape, till customs make it
Their perch and not their terror."

Laws not enforced cease to command the respect and obedience of men and are no longer laws.

This is to be emphasized because we have no right view of the question in issue until we realize the sacredness and enduring sacredness of the law of God. It is no more a characteristic of our own times than of former times—perhaps not so much so; but it is the misfortune of men in general that sentimentalism is so much with them and righteousness is so little. The public opinion of the world is never penetrated to the extent it ought to be with the notions of justice and rectitude and duty. Our theories are too much fibered with mere inclination.

We readily recognize the necessity and beauty of law in physical spheres. With what a pardonable enthusiasm do our men of science talk about the reign of law in the material world. Not a few rise up in protest against miracles, and the possibility of miracles, because they have such a conception of the dignity and uniformity and inviolability of the laws which are found operative in nature.

But somehow the idea possesses us that law is of less consequence in the sphere of morals than in the sphere of suns and stars. We have a fancy that infractions of the law can be overlooked more readily and penalties more safely remitted in the higher departments where thought and will and desire come into play than in the departments where chemical affinities and the attraction of matter and vegetable growth are concerned. In fine, God's law, and the honor of God's law, as we find this law in moral government, do not lay hold on our regard

with sufficient vigor. We do not exalt God's law enough.

There can be no indifference, however, on the part of Him who has made the law and who is behind it, to transgressions of the law. Nor will there be any pardoning of the guilty under the law, except on the basis of considerations which will leave the law uncompromised in dignity and energy. To do this would be to set influences at work which would lower the tone of all rightful authority.

This is not mere speculation. There are instances under all the forms of our human administration of law when the interposition of the pardoning power seems to be required and justified. There are uncertainties about the case. There are mitigating circumstances. There are promises of amendment. The statute under which the convicted man suffers may have been passed without due thought. There may be bearings of the law not contemplated at the outset. Hence it may seem better to give way and exercise executive clemency. At the same time it is impossible, even under circumstances the most clearly warranted, to extend pardon to the condemned without in some measure weakening law. This is the outcome if pardons are frequently granted. Under the free and indiscriminate use of the pardoning function the administration of justice is rendered not only ineffectual but contemptible. Crime is encouraged by a mawkish sympathy with criminals.

It is a settled principle, so far as such matters can be settled, with lawyers and legislators and prison disciplinarians, that it is not so much the severity of the penalty as the certainty of the infliction of the penalty which is the chief deterrent from crime. Not that there are

to be no pardons. Not that every law is to be as strict and vigorous as possible. But the law must be sure, or else lose its hold on the respect and fear of men. Every pardon is a practical avowal that law is not so terrible as it was thought to be. Every pardon says that if one man may escape, then there is a possibility that another may escape, and that wrongs of all sorts may be done with impunity.

Every pardon, moreover, is a confession either that the law is defective, or that the administration of the law is not trust-worthy, or that the condemned person is not so guilty as he was thought to be. Were pardons to be multiplied until every offender should become an object of clemency, law would be simply a farce, and each person in the community, if such a lawless course of individuals could be called a community, would be left to do what might chance to be right in his own eyes. This would be chaos come again.

The problem, therefore, is to pardon the sinner without compromising the dignity and force of the law the sinner has broken. Anybody who has any appreciation of the law can see how the sacredness and force of law stand in the way of the unconditional pardon of sin. If law is needed in the moral universe, law must be respected and honored.

There is another obstacle in the way. Unless punishment is inflicted there is no suitable expression given to the ill-desert of transgression.

What is punishment? How shall it be defined? Webster says: It is "the suffering in person or property which is annexed by law or judicial decision to the commission of a crime, offense, or trespass." It is "suffering," and it is suffering "annexed by law" to

crime, or the suffering which grows out of the violation of law. The Century Dictionary puts it thus: "Pain, suffering, loss, confinement, or other penalty inflicted on a person for a crime or offense, by the authority to which the offender is subjected." It is "penalty"; and it is penalty "inflicted" by "authority." Still another definition which has been given is: It "is evil inflicted by a law-giver, or under his direction, to show his sense of the value of the law, or of the evil of violating the law." It is an "evil,"—something painful and from which one naturally shrinks. It is an evil which is "inflicted," and inflicted by authority. There is a purpose in it; it is to show the "value of the law," or to make clear "the evil of violating the law." This indeed is the idea common to all the definitions. Punishment is distress or disability or humiliation imposed on one by the proper authority or authorities because he has done wrong.

Suffering falls into three classifications.

There is the suffering which we call calamity. Men are not visited by it for their reformation; because often they are swept out of existence by it. Nor do men suffer in this form on the ground especially of their guilt; for they may be no worse than others. "Think ye that these Galileans were sinners above all other Galileans because they have suffered these things?" "Or those eighteen upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwelt in Jerusalem?"

There is the suffering which we call chastisement. It is disciplinary. The intent of it is to purge our mortal grossness out of us; to improve, to purify and to sanctify our souls. It is compassionate and fatherly.

It is an evidence of love. Whom He loveth He chasteneth.

There is the suffering which we call punishment. This is punishment proper. It is distress or disability or humiliation inflicted on men to mark displeasure. It is not accidental suffering, like the suffering in which one is involved in a railroad disaster or a cyclone or a burning building. It is not morally medicinal suffering,—not this, at any rate in primary intent. It is suffering inflicted on one because he has done wrong and is guilty.

Here the thought doubles back on the first statement made to the effect that punishment is designed to be an expression of the ill-desert of transgression, and that unless punishment is inflicted there is no suitable expression given to the ill-desert. There is a miscarriage of justice. There is a suppression of righteous indignation. There is confusion in the value of holiness and unholiness. There is a toning down, or perhaps it would be better to say, a wiping out of the distinction between right and wrong. There is a violence done to our moral instincts. Conscience has seemed to mislead us.

On this point we need clear vision. There will be less difficulty in seeing our way by and by if we see clearly here. Some things, too, which seem perplexing so long as our notions of punishment are wrong, or even vague, become wonderfully simple and satisfactory the moment our notions are right.

There are four distinct conceptions, not to go so far as to say theories, of the object in view in punishment.

It is held by some that it is the main design of punishment to restrain others from the commission of crime. Terror is to be struck into the hearts of those who

would otherwise yield to temptation by the examples of those who are made to suffer for their offenses. Doubtless this is one of the indirect effects of punishment, and a ground on which punishment may be justified.

It is held by some that it is the main design of punishment to protect the community. There is no sort of question that the people at large—the body politic—ought to be protected against the ravages of the depraved and vicious. Every community has a right and is in duty bound to protect itself against the criminal classes. To do this it may properly and justly inflict punishment.

It is held by some that the main design of punishment is to reform the criminal. Everybody will admit the desirability of reforming criminals. Everybody will admit that no reasonable pains are to be spared to make good men out of bad men,—good men out of the bad men whom we are forced to shut up in our prisons. Criminals, of whatever grade, are to be treated with all the humanity which may be safely shown; and they are to be helped just as far as may be with counsel and sympathy. If they come out from their confinement in penitentiaries better than they went in—with better ideas and aspirations, it should be an occasion of devout gratitude to God. It is one of the hopeful signs of the times that we are learning to despair of no man or woman. It shows spiritual progress that so many are willing to make all needed sacrifice to “rescue the perishing.”

It is held by some that the main design in punishment is the satisfaction of justice. Punishment is the expression, in an authoritative way, of the disapprobation which ought to be felt toward ill-desert.

This has already been set forth, by implication at

least, as the correct view. Punishment rests on an immovable foundation where it is made to rest on rightness. This is the conclusion to which reason and conscience would seem to bring us. It is reassuring to know that able men who have made this question a subject of profound study have found their minds led to this position.

The late President Woolsey of Yale College,—a man revered and beloved by all his pupils, and held in the highest esteem by the world at large both for his ability and character,—advances an opinion on this matter which ought to be as convincing as it is explicit. Searching for the basis of “the punitive power of the state,” and so of course speaking with special reference to punishment under the laws and within the sphere of the state, after examining and setting aside other theories Dr. Woolsey in his “*Political Science*,” says: “The theory that in punishing an evil-doer the state renders to him his deserts, is the only one which seems to have a solid foundation. It assumes that moral evil has been committed by disobedience to rightful command; that according to a propriety which commends itself to our moral nature it is fit and right that evil, physical or mental, suffering or shame, should be incurred by the wrong-doer, and that in all forms of government over moral beings there ought to be a power able to decide how much evil ought to follow special kinds and instances of transgression. Or, in other words, the state has the same power and right to punish which God has; it is, in fact, as St. Paul calls it, a minister of God to execute wrath upon him that doeth evil.”

This unquestionably is the true conception of punishment, and the real object and justification of punish-

ment. Punishment grows out of ill-desert. It is warranted on the ground of ill-desert. Under a perfect moral administration it would be the perfect measure of ill-desert. It is the stern voice which tells to the wrong-doer just how wrong he has been, and what he deserves. The martyr suffers misfortune, and we respect and cherish his memory; but the criminal suffers justice and the instinctive judgment of mankind is that the criminal ought to suffer. In the presence of a great and atrocious crime this is always and everywhere the response of the moral sensibilities.

The application of this to the point just now under discussion is readily made. If pardon is to be granted to the sinner there must be some way devised whereby fit expression may be given to the ill-desert of sin; or else all our notions of right and wrong are overturned. Somehow it must be made to appear that sin is not an insignificant affair; but an offense to God, and an indignity to God's law, and a menace and a mischief to the moral universe. There is a difference between obedience and disobedience, between holiness and unholiness, between doing what God wants to have done, and doing what He does not want to have done, and this difference must be emphasized by putting such a stamp of disapprobation on disobedience and unholiness and wrong-doing that all eyes shall see how God hates sin. The ill-desert of sin must be expressed in terms and after a method which will leave no doubt in any rational mind of the utter inconsistency of sin with moral purity and enduring joy.

Does it not begin to dawn on us that the necessity for an atonement lies down deep in the nature of things? The difficulties encountered and the obstacles to be

removed or overcome before there can be pardon of guilt are not few and insignificant; they are many and weighty. All along the line there are to be adjustments, accommodations, equivalencies carefully made and maintained. It will not do to override law. The majesty and sacredness of law must be preserved inviolate. It will not do to come short in the punitive measurement of ill-desert. The arrangements must be such that if the sin is forgiven it shall be none the less in evidence that to transgress God's law is an unutterably grave offense.

To say this is not to affirm that God is all sovereignty and no Fatherhood. Fatherhood requires law, order, obedience, purity, as much as sovereignty. Rules can no more be dispensed with in a home presided over by a loving father than in a home whose head is a tyrannical father. The most benevolent as well as the most despotic state requires forms of government and fidelity to what government requires.

To say this is not to affirm that God has more regard for law than for souls. Law is in the interest of souls. It is for the good of souls that we should have such laws as we do have and that these laws should be enforced. The welfare of souls is the objective point. God has made souls in His own image; and He has made all things to work together for the good of souls who keep in harmony with His thought and will. Souls, we are bound to believe, are more to God than the law of gravitation, or the law of the tides, or the law of heat, or any other law of the physical world; but these laws are not suspended even to save life. If men get into line with these laws they are helped by them and carried forward in their plans; but if they get in the way of these laws

they are smitten and overturned. The moral laws of God are not the expressions of despotism but of benevolence; and an important element of their sacredness is their infinite goodness.

Recall the Psalmist's sublime tribute to the law: "The law of the Lord is perfect, restoring the soul. The testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether."

Recall the Sermon on the Mount. What is this Sermon on the Mount? With what admiration we bow before its matchless words! How it dissects us! How it sweeps us from our feet! How interior its reach and how faithfully it probes the heart! What exalted conceptions it gives us of the possibilities of life; and what demands it lays upon us to be pure and true and clean in the inmost recesses and to the very core of our natures! But what is the Sermon on the Mount? It is the Law interpreted. It is the Perfect Law perfectly interpreted. It is this—just this and nothing other. There are men who seem to spare no pains, but rather to strain points and stretch their rhetoric to the utmost of extravagance, in order to relegate the law of God to some subordinate place in the divine administration of the affairs of souls; while at the same time they exalt the Sermon on the Mount into the sum and substance of the Gospel. But the Sermon on the Mount is the Perfect Law perfectly interpreted; and every word in commendation of it is a word, conscious or unconscious, in commendation of the Law.

The law of God cannot be broken with impunity. To break the law of God is to incur ill-desert. The sense and measure of this ill-desert must somehow have adequate expression. Ill-desert must be punished; or, if it is not punished, it must be dealt with in a way to satisfy the righteousness of God, and to maintain the sacredness of the rules which have been framed for the proper government of rational creatures, and to preserve the moral order of the universe. There must be punishment, or atonement. The question of questions is: Can there be atonement for sin?

The Atonement Made by Christ for Sin.

"Christ died for us."—*Rom. 5:8.*

"Sin conditions the work of the Incarnate Lord Himself. Not only does Christ set Himself to re-erect the true standard of character: He devotes Himself also to dealing with the actual ravages of moral evil. He touches its intrinsic nature, its source in the will, the inviolable law of its retribution; He reveals the destructive potency of its effects; He labors as the Good Physician to remove its temporal penalties; He provides, in His atoning sacrifice of Himself, the one and only countervailing remedy."—*Ottley in Lux Mundi.*

"Die he or justice must; unless for him
Some other, able and as willing, pay
The rigid satisfaction, death for death.
Say, heavenly powers, where shall we find such love?
Which of you will be mortal to redeem
Man's mortal crime, and just the unjust to save?
Dwells in all heaven charity so dear?"—*Milton.*

"Now, if you should say: 'How can it be any satisfaction to divine justice that our sins should be punished in the person of an innocent substitute, to whom, by a sort of legal fiction, our guilt has been previously imputed?' the answer is: You are entirely misrepresenting the case. You are not taking into view all the elements of the problem. Long before we were born, in the depths of a past eternity, God, foreseeing our fall, laid the burden of our redemption on His own well-beloved Son. He made to Him a promise of eternal life for each and all of His believing people, upon condition of His accomplishing to the satisfaction of the Father the work given Him to do. Is not this implied in the words of Jesus, when He said to His Father: 'Glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him?'"—*Balfour.*

"The prevalent opinion no doubt has been that the atonement is simply a historic fact, dating back some nineteen hundred years; and that only the purpose of it is eternal. But Johann Wessel, the great German theologian who died only six years after Luther was born, got hold of the idea that not election only but atonement is an eternal act. This, it seems to me, is both rational and Scriptural. Eternal election, profoundly considered, requires eternal atonement for its support. Both are eternal, as all divine realities are eternal."—*Hitchcock.*

"God's plan is one: Christ is the Lamb slain from the foundation of the world; and even creation itself is built up on redemption lines."—*Orr.*

VII.

THE ATONEMENT MADE BY CHRIST FOR SIN.

That Christ came to seek and to save that which was lost and somehow bore our sins in His own body and died a sacrificial and atoning death on the cross is fundamental to the teaching of gospels and epistles alike. When the apostle states the simple fact that Christ died for us, he states the fact around which revolve and upon which converge all the other facts essential to salvation which are described to us in the Word of God.

Indeed, take the crucified Christ out of the Bible, and we are robbed at once of all that is most vital and precious in Old Testament and New. There remains a rare volume of oriental literature and a magnificent system of ethics, but the chiefest thing is gone. Leave us the crucified Christ though depriving us of all else, and there is still light for our darkened thought, and hope for our burdened hearts, and a sure way unto salvation.

The crucified Christ is the core of it all. Range as wide as we will, gather up as many details as we may, follow prophecies down into their fulfilment, trace histories back to their sources, fathom the purposes, exhaust the secrets of all types, and we are brought at last face to face with the one supreme fact of Calvary. Human nature in its needs and manifestations under sin means a Christ, and Christ means the cross. For

us this is the Truth of all truths and the Fact of all facts.

It is not to be denied that Christ is much other to us than a Redeemer. He touches men with helpful healing contact at numberless angles. The world will never know, until all things are revealed in the light of eternity, how much it owes, on the plane of its simple every-day life, to the brief ministry of Him who went about doing good, and who spake as never man spake. Saying nothing of His blood, and looking at His utterances just as we look at the utterances of the few who have risen into imperishable fame, it will be found that Jesus is the Peerless Philosopher of the ages. Saying nothing of His blood, and observing only the purity and symmetry of His walk, the sweet patience with which He possessed His spirit, the heroic way in which He bore His burdens, the uncompromising courage with which He discharged all duties, it will be found that Jesus furnishes the highest standard for the conduct of life of which the world has any knowledge.

At the same time in reference to what seems to lie outside His atoning services to mankind, there are these two remarks to be made.

In the first place, both His instruction and His example miss their highest value without the large and crowning benefit which comes from His death. For grant, what has just been claimed, that in His words He plucks and brings to us the flower of all knowledge, that in His perfect demeanor, in the midst of friends and foes alike, under favoring circumstances and also under perplexities and temptations and trials, He illustrates for us the ideal of daily conduct; yet of what service would it all be to us without atoning blood

to wash away the defilements that are in us, and to emancipate our souls from the dominance of sin? If knowledge is to be of advantage to one, he must be in condition to use knowledge. If a perfect example is to be of worth, one must somehow be possessed of ability to imitate the example.

Not until we can say, each of us with the apostle, "I thank God through Jesus Christ our Lord," have we that in us by which we are able not "to will" merely, but also "to perform that which is good." It is the blood of Christ shed on the Cross of Calvary which makes the knowledge He brings, and the holy walk He illustrates of any practical utility to men. Our "cleansing" is with "blood." "Peace" is through "blood." "Entrance into the holiest" is by "blood." "It is by the blood of the Lamb" that men "overcome" or are able to "overcome."

In the second place, both the teaching and the conduct of Christ run into and lose themselves in the larger fact of His death. As has been said—insisted on rather—Jesus taught a good many truths of surpassing value, but nothing for a moment to be compared to this—that the Son of God was here to die that a world lying in wickedness might live. Contemplate His discourses—what fell from His lips by the way-side, in synagogues, in private retreats, upon the ear of throngs, upon the ear of His own disciples, bitter questioners, chance hearers along dusty thoroughfares, by the sea, at the well, everywhere the sum and substance of it all is that He is here in the world to be a Way to the Father, and that He becomes this Way, and makes it a safe and sure Way by laying down His life in sacrifice for sin. The atonement was to turn on this sacrifice. The hour

of surrender on the cross was the hour for which He came into the world. His purity and His obedience—valuable as they are as examples to the world—found their highest merit in the fact that through this keeping of Himself sinless He could become a sin-offering for the world.

Study the matter as we may, therefore, put whatever stress we choose on this thing which He said, or that thing which He did, or what He was even, we are brought round to the death of Christ, as the true conclusion and explanation of it all. The essence of the Gospel, and the power of the Gospel, and the glory of the Gospel, and the purpose of the Gospel, lie right there, in that one all-embracing fact—"Christ died for us."

It is not enough, however, to establish the truth that Christ's death, in contradistinction to His teaching, or His example, or both together, is the central idea of all the Scriptures. We must pause long enough to see what it is that gives to the death of the Son of man import and value above all other deaths.

Ordinarily it is the life, and not the death, especially of a good man, through which the world is blessed. There are men, too many of them, who could die, and the world would be the better for it. The thieves and cut-throats and villains who infest our great cities, and prey on innocence and drag down purity and burden thrift and spread moral contagion abroad might be spared with immense advantage. They are to be pitied—these victims of their own bad passions and lusts; and it would be a glorious thing could they only be turned about and saved; but so long as they are what they are, they are a menace to society.

But when a good man goes down—a man whose name

stands for culture, for holy interests, for valuable experience, for great skill in the advancing of truth and the defense of virtue—particularly if it be right in the midst of his years, when the fruit already garnered seems to be only the fore-tokening of large, rich harvests yet to be garnered, his death is always counted a misfortune. The passing of such an one is not only a private, but a public loss in the estimation of the world.

Something very peculiar then, is this death of Christ. Not only is it a death which runs out of the ordinary course of things, but right counter to the ordinary course of things.

What is this peculiarity? Why is this death of Jesus so unlike other deaths? Why is it invested with a meaning and worth infinitely above all other deaths? To go still further, why is there a significance or value in this death which lifts the life of Jesus into a place of power which could not possibly have attached to it had not the life found its consummation and crowning in just this death?

The all-sufficient explanation is contained in the words already quoted: "Christ died *for us*." His death was vicarious and it was expiatory. It was in place of those who had incurred guilt before God. It was the Sinless for the sinful.

In a sense all martyrs to the truth and to holy causes die vicarious deaths. In their death they serve truth in a way to be of lasting benefit to those who come after them. They buttress up some cause whose overthrow would have been a misfortune to mankind. The story of their heroic dying stirs enthusiasm, the example of their fidelity breeds new and higher fidelities, in the succeeding generations. No genuine martyr is there

who has taken the true measure of his hour, and has given his life, whether in the dungeon or at the stake or on battle-field, for a principle that was worthy of the sacrifice, of whom it might not be said that he died for others. The ashes of Huss and the scattered dust of Wycliffe have fertilized all humanity. This is a fact creditable to our human nature. It is the out-cropping of one of the highest qualities God has lodged in the soul. Paul notes and acknowledges this. He says it is hard work to get men up to the point of dying for the righteous; but for good men, or for that which is good, some will consent to die.

But this "*for us*," means both more and other when applied to Christ on the cross than when applied to Socrates, or Polycarp, or Cranmer, or Warren on Bunker Hill. This "*for us*," takes the death of Christ out of the category of all other deaths.

The vicarious element has its prefigurement in all life. Nature is full of the types of it. All forms of existence round about us in some measure foreshadow and illustrate it. It may be questioned whether there is another doctrine which can summon to its ready support so many striking and conclusive analogies. What we see and know and experience of the actual relationship of soul to soul, of generation to generation, of land to land, is enough to predispose us to the acceptance of the fact of an Atoning Christ.

At the same time what we see is simply analogous and not identical. The dying of Christ for mankind is not all one with the dying of a mother who surrenders her own life in giving birth to a child, or the dying of a soldier who lays down life on the field of battle that the nation he loves may be preserved, or the dying of a

reformer who has foresight and fidelity above the appreciation of his age, and lifts up protest against iniquity and gets smitten down for it, or the dying of one generation who fall overtaken by efforts to build up homes and establish institutions for the welfare of coming times. It is vicarious—this death of Christ—in the sense that in some very practical and essential way He took our place and received our stripes and bore our sorrows and bent under our burden of guilt.

The men who have points to make, and would be glad to have a doctrine like this of the vicarious dying of Jesus Christ, which plays such havoc with their naturalistic theories and necessitates a way of salvation so humbling to pride and self-righteousness once for all overturned, meet us with their nice criticisms and say that the phrase “for us” does not mean “in place of,” “instead of,” but only “for the benefit of.” As a matter of fact this is not true. The scholarship of the world is not on the side of this criticism.

Dr. Strong, president of the Rochester Theological Seminary, one of the ripest and ablest theologians and soundest teachers of our time, in speaking of this phrase, “for us,” says: “for” in the sense of “instead of” is never confounded with ‘for’ in the sense of ‘in behalf of,’ ‘for the benefit of’”; and then adds: “for is the preposition of price, bargain, exchange, and this signification is traceable in every passage where it occurs in the New Testament.” In this position he is fully supported.

But suppose that it could be successfully established in a passage here and there that the words “for us” have this limitation and mean only “in behalf of,” or for “the benefit of,” what then? The general teaching

of Scripture is in no wise changed. The whole drift of the Gospels and Epistles is still toward the same conclusion of a peculiar vicarious and expiatory element in the death of Christ.

The single word "ransom" may be used in illustration of this claim. In both Matthew and Mark we read: "To give His life a ransom for many." In the First Epistle of Paul to Timothy, the same thought is repeated: "He gave Himself a ransom for all." The significant and vicarious idea, especially in connection with the proposition here again brought forward—"ransom"—"ransom for"—cannot be eliminated from this word by any fair process of exegesis or argument. Meyer says: "That which is given as a ransom takes the *place*—is given *instead*—of those who are to be set free in consideration thereof." In speaking of this "ransom" and of this "for" he says still further that this language "can only be understood in the sense of *substitution* in the act of which the ransom is presented as an equivalent to secure the deliverance of those on whose behalf it is paid"; and he declares that this "view" is "confirmed by the fact that in other parts of the New Testament this ransom is usually spoken of as an *expiatory sacrifice*." It would be difficult to quote a higher authority. It would be still more difficult, authority or no authority, to escape the unequivocal meaning of these terms. A man may refuse to believe this doctrine of Christ taking our place and dying a vicarious sacrifice on the cross if he will; but no man can banish it from the New Testament.

In addition to what has already been brought forward, take such statements as these: "For He hath made Him to be sin for us who knew no sin, that we

might be made the righteousness of God in Him." "Christ hath redeemed us from the curse of the law, being made a curse for us." Is it possible to get anything else out of these statements than the vicarious dying of our Lord—the Christ? In some very fundamental and vital way—in some way which can be said to be in place of sinners—instead of sinners, in the deepest sense possible for sinners, the Son of God gave up His life on the cross. He died for the ungodly. He was set forth to be a propitiation through faith in His blood. He shed His blood on Calvary that men who were under condemnation might be justified by faith in His blood. He died for us.

What now was accomplished for sinners by the vicarious and expiatory dying of Christ on the cross? What new possibility was opened to sinners, and what new hope, by the death of our Lord?

To ask this question, as everybody can see, is to prepare the way for the announcement of a theory of the atonement. Well, why not?

It admits of no question that there are a good many people who are decidedly opposed to any attempt to reduce the service rendered by Jesus Christ in behalf of sinners through His life and death to a formal statement. These men and women are loyal to the truth, and their faith and devotion and general usefulness are beyond debate; but they are impatient with what they call theories, and especially impatient with any well-defined and nicely articulated doctrine of the atonement. They accept the fact of the atonement, so they tell us; but the why and the how and the wherefore of it they quite ignore. In some instances they even go so far as to intimate that in their judgment it is an impertinence

for anybody to venture to theorize on a subject so mysterious and sacred.

In utterances of a very recent date, and made, too, with not a little assurance, some of us have heard the Gospel of John disparaged and remanded to a place of trustworthiness and authority subordinate to the Synoptic Gospels on the ground that John appears to have had a doctrine of Christ, and to have written the story of Him with a positive notion in his mind of the nature and character and mission of Christ. As is well known, this is the ground of much of the modern opposition to Paul—he has a philosophy of salvation. The contention is that we must have no theory of the work of Christ.

But is this position quite rational? Is it in keeping with the spirit of inquiry which in all other spheres and with reference to all other objects of investigation seems so commendable?

There is no fact of any sort which does not represent an idea and involve a theory on which it has been projected into the fact-world.

If there is a star in the heavens there is some ground in right reason for its being there and some law by which its movements are governed and some object to be subserved by its continual existence. To study the stars with a view of finding out just as much as it is possible to learn in regard to them is not only legitimate, but in every way praiseworthy.

If there is a spire of grass in the field, or a leaf on the tree, or a flower in the garden, it is because there was first of all a thought around which matter became organized into these forms and ends to be furthered by their creation. It is proper and in every way helpful to push to the utmost the search into the laws and condi-

tions and uses of plant-life, and to lay bare just as many of the secrets of the plant-kingdom as may be discoverable.

If there are men in history, like Abraham and Moses and Isaiah and Paul and John, who fill each a unique place, and who speak to us in the terms of the moral imperative, and who seem in their words and deeds to furnish evidence of a very close and special intimacy with the Heavenly Powers, we may be sure it is because these men had their places fitted for them, and were fore-run with a providential purpose, and fore-charged with messages which it was their business to deliver. To make a study of these men in their careers and characters and claims and to come to some sort of definite conclusion about them is due to our own intelligence.

Here is Jesus Christ. He had His place in the ranks of our humanity. But His life was unlike the life of any other of which we have record. He began His career on earth in miracle and He ended it in miracle. He was conceived by the Holy Ghost and born of the Virgin Mary. He rose from the dead and ascended into heaven. He assumed an unique attitude and put forth unique claims. "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." "And I, if I be lifted up, will draw all men unto me." A unique attitude was assumed for Him, and unique claims were put forth in His behalf. "But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." "And He is the propitiation for our sins; and not for ours only, but also for the whole world."

Now does it fall within the limits of the thinkable

that Christ was here, living the life He did, teaching the lessons He did, maintaining the character He did, and dying the death He did, without an idea or theory or deep moral reason and necessity existing and pre-existing in the divine mind for His being here, and living in the way in which He did live and dying in the way in which He did die? Face to face with the cross, it is not only proper but it is an instinct of the average intelligence, to ask after this idea or theory or deep moral reason and necessity and to keep asking until there is some satisfactory ground on which to rest: Why His sufferings?

Hence our question once more. What was the vital and indispensable service rendered to sinners by the vicarious and expiatory dying of Jesus Christ on Calvary?

Loyalty alike to the Scriptures and to human reason seems to me not only to justify but to require this answer: The death of Jesus Christ on the cross was the satisfaction of the element of righteousness in the divine nature which is offended by every act of transgression and which demands that all sin shall be punished. This answer is central and it lies back of all other answers. The ground of the atonement is to be found in the holiness of God; and the first and highest function of the atonement is to meet the requirements of this holiness. The ethical principle in God is eternal and it creates a demand which cannot be evaded. "Whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness because of the passing over of the sins done aforetime in the forbearance of God; for the showing, I say, of His righteousness at the present season that He might

Himself be just, and the justifier of him that hath faith in Jesus."

This is by no means an exhaustive statement of the ground and object of the atonement. The death of Christ on the cross is viewed from many standpoints and under a variety of conceptions or figures. Besides the forms of presentation already indicated the death of Christ is spoken of as a great moral transaction, designed to appeal to men and to constrain them by the love which it brings into exhibition; as a legal act in which obedience to law is exemplified in its highest qualities; and as a sacrifice made in the interest of a mutual reconciliation of God and men.

The matter with the larger number of the theories of the atonement is, not that they are wholly wrong, but that they are only partly right. But partly right they surely are; for they hold in them an element of truth indispensable to a clear and complete view of the significance of the cross.

The Unitarian Theory that Christ was a Martyr,—the noblest one who ever surrendered his life to the cause of humanity, but yet only a martyr—and that His redemptive efficiency lies in the example of His fidelity to conscience, has a measure of truth in it, and so of value. For Christ does help immensely by the matchless showing of loyalty to truth and duty which He made when He gave up His life on Calvary.

The Moral Influence Theory in which it is denied that the sufferings of Christ were necessary to the removal of obstacles to the pardon of sin existing in the divine mind, but only to the removal of obstacles in the mind of the sinner, holds in it a ground of appeal which is of great worth. There are prejudices in the

minds of sinners which can be put away only by this great persuasion of the Christ dying in humiliation and agony to convince them of the inexpressible love which God feels for them.

The Governmental Theory, or the theory in which it is insisted that the government of the universe cannot be maintained, and law preserved in its authority, unless the pardon of offenses is accompanied by some exhibition of the high estimate which God sets upon moral order and the importance of securing and keeping moral order by magnifying the sacredness of every ordinance He has established and every commandment He has imposed, has a support in the nature of things and in right reason which it would seem impossible to overturn. But even this Theory, much as there is in the facts to justify it, does not go far enough. It is valuable, but it falls short of the whole truth.

It is only when we go a step further and ground the doctrine in the holiness of God, that we have a final and conclusive reason for the sufferings of Christ on the cross. God is love. His love is infinite. Woe unto us all, if it were not so. But there is an ethical element in the nature of God with which sinning men here on earth, and rational creatures throughout the universe have to reckon. In the Sufferer on the cross we have the Supreme Example of fidelity to duty; we have the Supreme Expression of the divine interest in the welfare of human souls; we have the Supreme Testimony to the sacredness of law and the necessity of moral order; but the final word has not been said until due emphasis has been laid on the principle of righteousness in God, and the need there is of meeting and satisfying this principle if sinners are to be freely pardoned.

There is still another question of vital importance. It is not whether the atonement made by Christ on the cross is limited or unlimited as against narrow conceptions of the doctrine of election ; for passages like, " God so loved the world " and " whosoever will " would appear to settle that controversy beyond all doubt ; but it is as to the reach and influence of the atonement in the basis it furnishes for the free pardon and the full pardon of a penitent sinner.

There are those who believe that one who has gone wrong, whether in Christian or in pagan lands, and who has come to see and regret his wrong-doing and has turned in sincere repentance to the Father and implored the divine forgiveness, will receive this forgiveness. Unquestionably this was the view of the Psalmist when he wrote: " There is forgiveness with Thee that Thou mayest be feared." Isaiah held the same opinion: " Seek ye the Lord while He may be found ; call ye upon Him while He is near ; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Nineveh repented and was spared. The prodigal came to himself and set his face toward the father he had left and the home he had forsaken and was jubilantly welcomed.

How is this to be reconciled to the fact that there can be no forgiveness save on the basis of the satisfaction of the ethical element in the divine nature such as is afforded in the atoning death of Jesus Christ? Simply by remembering that Jesus Christ is the " Lamb slain for the foundation of the world." This is the conception of John in the Apocalypse. It is also the conception of Peter: " Knowing that ye were redeemed,

not with corruptible things, with silver and gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ; who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through Him are believers in God, which raised Him from the dead, and gave Him glory, so that your faith and hope might be in God." The transaction on Calvary was in time—in the fulness of time; but the essential offering of the Son in sacrifice was before time. The cross and the sacrifice on the cross lay back in the thought of God from all eternity. There never has been and there never will be a sinner forgiven except on the ground of the vicarious and expiatory death of Jesus Christ. On this basis no penitent sinner ever has been or ever will be denied forgiveness.

This discussion is fitted to yield us some inferences, and if we are wise and in downright earnest it will be made to yield us some inferences, of the deepest practical moment.

The service rendered to us as sinners by the death of Christ on the cross can hardly fail to bring us a fresh sense of the measureless love of God.

Here we have it put into words: "God commendeth His love toward us in that while we were sinners Christ died for us." Everywhere the coming of Christ and the dying of Christ are referred to the love of God. This is the source and inspiration of it all—"God so loved." A man who can stand and gaze on Calvary, and not see love of the warmest and divinest mold, is both blind of eye and hard of heart. Nowhere else does God ever write "love" in letters so large.

The service rendered to us as sinners by the death of Christ on the cross may well impress us with a profound conviction of the holiness of God.

God is love. He is also just. He is also righteous. He is also pure. We misread God, and we trifle with an attribute of His nature which we cannot afford to disregard, when we underestimate His holiness. There is not an element in God which is not by the constitution of His being opposed to corruption and wrongdoing. God punishes; but He never punishes in passion; it is the moral reaction of His own divine character against transgression. There would have been no Calvary had there been no moral quality in God which is offended by moral evil. Christ must needs suffer. Christ dying on the cross emphasized a holiness which is the same yesterday, to-day and forever.

The service rendered to us as sinners by the death of Christ on the cross emphasizes in a way and to a degree not to be misunderstood the divine estimate and abhorrence of sin.

The Scriptures declare sin to be exceeding sinful. Calvary certifies to this view. Calvary is not man's estimate of sin, but God's. Calvary was an exhibition of man's sin, for with "wicked hands" Jesus was taken and slain; but the Son of God suspended there on the cross and pouring out His soul unto death, was a divine testimony to the enormity of the offense committed in breaking divine law.

Men look down into their own hearts, but they do not see anything very bad in them. They marvel that anybody can see anything very bad in them. But one sin covers up another sin; transgressions fade into forgetfulness; excitement follows excitement; and in a little

while the whole moral nature becomes overgrown with the moss of self-complacency. Besides this looking down into their own hearts by men is not always as thorough as it might be. There is always some ready justification or excuse for anything that has been at all out of the way. Men try themselves by their consciences; but their consciences as likely as not have been inflamed and warped by passion. They try themselves by their reasoning capacity, or by their feelings and tastes; but men are often made blind through self-interest, or prejudice, or association, and in such cases the results of the investigations made into their own characters will hardly be trustworthy. Men who look into their own hearts to test their sinfulness are like travelers at sea who think they can ascertain their position and progress by looking down into the hold of the ship in which they are sailing. They must look away at the stars, they must throw over the log, before they can find out where they are, and what their direction, and how fast they are moving forward. One needs to be very wise and very humble to see himself as he is.

So it is not by looking at themselves, though self-examination, if conducted in the right spirit, is always helpful, but by looking away to the dying Christ, that men come into a right estimate of sin, or such an estimate, in other words, as God puts upon it. When men look into their own hearts and write out the story of their sinfulness, the story is written in water. On the cross the story is written in blood. The nail-rent hands, the pierced side, the bleeding brow, the bowed head, the bitter cry: "Why hast Thou forsaken me!"—these are the under-scorings of the awful tale which the

death of Christ tells us concerning the real nature and offense of sin. Sin can only be made a small affair by making the cross a small affair. If there was any necessity for the cross this necessity measures God's thought of the sinfulness of sin. The cross is an X ray turned in on the soul to reveal its actual sinfulness.

The service rendered to us as sinners by the death of Christ on the cross furnishes the highest of all testimonies to the value of man.

How little we think of it—this testimony which is given to the value of man in the cross. How little it accords with our common thought to yield to this testimony all the weight which belongs to it. Yet in no other light does man seem so large. Measured by no other standard does the dignity of his nature take on such commanding proportions.

Multitudes and multitudes of men as we judge, appear to be utterly worthless. They are worthless so far as this world's purposes are concerned, and so far as any good they themselves are likely to get out of it is concerned. They are nothing to themselves. They are nothing to their families. They are nothing to society. They are nothing to the state. In many instances, indeed, they are worse than nothing; for they are trials to be endured, they are burdens to be borne. But into what majesty every soul rises, to what height every soul towers, with what wealth does every soul seem to be immediately invested, when the illumination of the cross falls on it, and we reach our estimates by the suffering and shame the Son of God was willing to endure that the way might be opened for each soul to be saved.

There he is, at midnight, in the middle of the street, intoxicated to prostration and stupidity. To all appear-

ances he is a mere lump of filthy clay. To wife and children he is a source of perpetual anxiety and sorrow. To the community he is a nuisance. To the state, trying to run its race of industry and development with success, he is so much positive over-weight. But—*Christ died for him!* For him? Yes, for him! Lift him up tenderly—for who shall limit the worth of that whose value is expressed in the blood of Christ! Look at her! She has brought the woe of woes to her mother's heart. She has smitten her own life with desolation. The pure shun her. But *Christ died for her!* Then speak to her tenderly. For down under all that disgusts, down under all the loathsome grime of sin, there is a spark of immortality struck out from God's own eternal being, and face to face with the cross no man shall dare to count her soul other than precious. Look at them. They are a great surging reckless crowd. Their mouths are full of blasphemies. Their tongues are glib with all deceits. Their feet stray into every path but the right one. Their hands are skilled in all iniquities. They trample down all moral restraints. They sway with the whole force of their being against what is holy. They smother conscience. They heed not the voice that speaks to their souls in heavenly accents. But *Christ died for them!* What becomes, then, of our canons of taste! our political economy estimates! our intellectual and social measurements! Well may we stand back and look reverently upon even the rudest masses of our humanity; for there is a testimony to human worth in the blood of the cross no man can set aside. The things in men from which we turn in sorrow and disdain are only as nothing in comparison with the things in men which God saw when He gave His Son to die for the world.

The Human Condition of Redemption.

"What must I do to be saved?"—*Acts 16: 30.*

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*Matt. 11: 28.*

"If any man would come after me, let him deny himself, and take up his cross, and follow me."—*Matt. 16: 24.*

"Sin is what stands in the way of salvation. Ceasing to sin is a necessary condition of salvation. As it is a turning from sin to holiness, it is called conversion, turning. In this view and to this extent the change is wholly moral—voluntary change. The man himself has power to make the change, and no other being can make it for him. Sin is man's free action; so also is obedience; and so the change from sin to obedience. Thus the Scriptures everywhere hold the sinner responsible for the change."—*Fairchild.*

"The salvation of men is the supreme difficulty of God. . . . Jesus Christ said: Ye will not come unto me that ye might have life. The great difficulty is to do right in any way. Now, if you could show that it is so natural and easy for men to do right in every other way that they ought to accept the gospel if it were true, I would say you had urged against this divine testimony a very powerful argument. But the whole head is sick, the whole heart faint. Through and through, up and down we are wounds and bruises and putrefying sores; the right hand is crippled and the left hand withered; and the head is guilty, the heart irregular and the foot skilled in going backward. What wonder when the grand climax, the sovereign appeal, is reached to surrender to God and love Him that we come upon the supreme difficulty!"—*Parker.*

"'O Jerusalem! Jerusalem!' cried He in a louder voice, trembling with sadness, 'it is thou, the city of the temple, the city of the great King, who killest the prophets and stonest those whom God sends unto thee. Thou art still true to thine evil repute! How often, oh! how often, mother of many children, would I have gathered them all around me safely from the dangers before them; as the careful hen calls together her brood when the shadow of evil falls near, and spreads her wings over them, and guards them from every harm! But thou wouldst not let me do thee this service. For what shall come on thee thou must thyself bear the blame. The divine protection I would have given thee, thou hast refused and lost, nor will I appear in thy desolation as thy helper. Thou wilt not see me till I come to set up my kingdom in thee, and receive thy homage, no longer to be denied, as the Messiah, the blessed, who comes in the name of the Lord!' "—*Geikie.*

VIII.

THE HUMAN CONDITION OF REDEMPTION.

After all that has been done by God through the sacrifice of His Son Jesus Christ to open the way for the free and full pardon of sin and the return of the sinner to the fellowship of the Father there is yet on the human side an indispensable condition to be met if one would know the joy of deliverance from the guilt and corruption and bondage of wrongdoing and have a restored standing in righteousness. In the divine wisdom it seemed good that men from the outset should be endowed with freedom of will. Liberty to choose between the right and the wrong, the true and the false, the good and the bad, was a perilous gift to bestow; but it was bestowed, and the privilege of exercising it has been maintained from the beginning until now. In all God's dealings with men respect has been shown and is still shown to this power which they possess of accepting or rejecting what is offered them. Hence the Scriptures are full of moral precepts, appeals addressed to the reason and the conscience, entreaties, warnings, and startling exposures of the consequences of transgression; but the attempt is never made to override the will and compel hearts to be right from force. As men are constituted in their natural and moral natures this would be simply impossible.

If a man, therefore, would have share in the salva-

tion which has been wrought out by the sacrifice of the Son of God on the cross, he must exercise volition to this effect. He must call his own faculties into service and believe in Christ as Christ is presented to him. He must meet the proffered boon of redemption half way and accept Christ as Christ is offered to him. He must fall in with the gracious invitation and follow Christ in the way in which Christ leads. For this is the uniform style of statement: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth." "Come unto me all ye that labor and are heavy laden." "Whosoever will, let him come." "Follow me" It is all as free as the air. But on the part of each individual, there must be the "believing," the "coming," the "following," the "willing," or all is in vain.

But before proceeding further let us pause right here and note exactly the object which is to be kept in view. It is salvation. It is getting rid of sin and getting right with God.

First of all, then, it is not a question whether one has settled and standard views on all the possible problems of religion. Every now and then a man will be heard saying in substance: "It is clear to me that I am a sinner; I know well enough that I need to be purified, reconciled, saved; and there is no doubt in my mind that Christ is the Savior of the world, and that He will be my Savior, if I will only put my trust in Him—but." Reaching this point—this "but"—there usually follows a long recital of difficulties which grow out of certain statements made in the Bible narratives, and difficulties involved in certain philosophical theories and preconceptions, with the frank admission at the end that there are a great many things in this world which

are not understood at all, or, at best are only imperfectly understood.

This is what might be expected. The man who has no difficulties, who is not harrassed with doubts, who sees nothing in all the universe that does not perplex and baffle him, is either dead or has not yet been born. Living men must question; and to questions often come only puzzling answers. This vast sphere; these august realms which open out to thought cannot be traversed and explored by finite intelligence in a moment. Being is a sea of infinite sweep and majesty; and no man has surveyed it in all its richness and sounded it in all its depths and measured it in all its forces. Life and the revealed facts of life are not to be dissected by a few intrusts of the knife, no matter how skilful one may be in vital anatomy.

Theology lays bare an endless variety of problems. So does history; so does providence; so does the immortality of the soul; so does science; so does the idea of morals; so does art, mind, matter, organization, force. The pebble, the dew-drop, the lily, the star; there are a thousand things in each of them to baffle search. When a man takes his stand on any fact of God or nature, and begins to meditate, there is no numbering of the paths into which he may turn his feet. They go this way and that; and it is impossible to walk in any one of them without finding it sooner or later blocked with mystery. Many things have to remain unexamined even. Many things are thought to be thus and so; but the foundations on which they hold their place in the mind are simply convictions, or conjectures, and not clear demonstrations. Of only a few things can men say with positiveness: "We know." There are many

secrets which belong to God, and must be left with God,

There are many matters, incidental and subordinate, on which men may agree or disagree, without in the least affecting the question of personal salvation. Indeed, getting men of different constitutions and surroundings and education, and of different generations, to see all facts in the same light is out of the question. That good men differ essentially on many points of religion, and yet remain good men—all alike having the root of the matter in them, shows that these differences are not fundamental. As a point in actual experience and observation, the most of these differences, like Arminianism and Calvinism, lie wholly outside of the main central issue. One may have settled notions on them or not, just as he can, the main question is still of salvation.

The more one knows and the clearer one's views the better. But a doubt here, an unsettled opinion there, a positive disagreement in another place, is of no practical consequence. The pertinent question, the vital question, the supreme question, is that of salvation of the soul. Men out of Christ are like shipwrecked sailors. There are many facts about the sea they would like to understand. They would like to know the laws of storms, the specific gravity of salt water, the length and height of waves, the sweep and swiftness of currents, the depths beneath them, the forms of life floating about them, the mysteries which lie at the bottom; but they are in no mood to stop and study these questions. The one thing they have to do, and the one thing they intend doing, is to get ashore if they can. Once ashore, with foot on firm land, they can explore and investigate all they please; but not till then. This is what they feel. Let a ship

heave in sight, and a rescuing line be thrown to them, and how quick do they lay hold of it. So should one lay hold of Christ. He will give the poor tempest-tossed soul harbor in the divine love. He will give the soul anchorage in a secure salvation.

If, therefore, there be passages in the Scriptures whose meanings are difficult to understand; if there be facts declared which are quite beyond our comprehension; if there be articles in Christian creeds about which one does not have settled convictions, or against which his mind dissents even; while at the same time there is a sense of sinfulness, and a clear apprehension of Christ as the Savior of sinners, these unsolved problems and mental difficulties should have no influence at all in keeping one from accepting Christ at once.

Then again this is not, primarily, a question of securing ease and rest for the conscience. It is true that coming into the faith and life of Christ is one of the effectual ways of getting relief from the inward pressure and pang which a consciousness of sin produces. But peace is the fruit of the Spirit. Peace follows salvation, and is not salvation itself. It is the resultant of a saving trust.

Two facts will make this clear.

In the first place this secret sense of satisfaction does not always come from even the most sincere and earnest believing. Generally it does; but not always. The instances are not few in which men have put all their trust in Christ, and have lived in a way to make it evident that they were in Christ and that Christ was in them, and yet have not known much about the peace of God.

Take a man with a tender and sensitive conscience, with a moral sense so delicate in its organization that it flutters under the least variation from the line of a right life; and it will be very hard for him to carry himself straight through the temptations of his own heart and the trials and besetments of the world in such way as not to suffer a great deal of unrest. Only recently it was said to me in substance; "It does not seem to me I can have come to Christ in the right way, and that I can have been accepted of Him, because I do not have the tranquillity and joy of soul I was led to expect." Yes. But salvation is one thing, and the outcome of it is another. The outcome of it in immediate experience of gladness—that may, or may not, follow all at once.

On the other hand, as a second fact, there may be remarkable peace of conscience, where there is no actual salvation. This is the peace not of life but of death.

Conscience is a strange capability. There are times when it cannot be put to sleep at all unless it is done in the right way. Then again it can be hushed down with little effort. It can be outraged into silence. It can be worried and teased until it gives up protest in despair. It can be overborn by dissipation. It can be stifled in a rush of gross worldly activities. It can be lulled into stillness by the sedatives of easy-going philosophy and fair plausibilities adroitly administered. It is with an annoying conscience as it is with pains in the body. There are medicines which can render one oblivious for the time being to the sense of suffering. Those medicines do not cure the disease. They only make one forget for a few pulse-beats that anything is the matter with him. Not easy is it to benumb the moral sense, or so effectually to check its energy, that it will not be

liable on occasion to break out in awful violence, as did the conscience of Judas when he realized what he had done in betraying the Master. But dangerous experiments can be tried with the conscience. Fearful impositions can be practised on the conscience. The conscience can be reduced to an alarmingly low ebb. When it has been so reduced, and the Holy Spirit has ceased any longer to act in concert with the moral reason to produce right moral convictions, it is altogether possible that one may have no more trouble with these inward monitions and pangs. But one is not on this account saved. He has the semblance of peace, but it is not peace, and he is still without salvation.

Here it is to be said again that salvation is not to be too closely identified with ease and rest of soul.

It ought to be noted and urged still further that the question in hand is not a question of uniting with the church. It may lead to this; it probably will. In the way of subsequent duty it may necessitate this; it probably will. The disciples of our Lord are not to hide their light under a bushel; they are to let it shine. They are not to conceal their joy, and they cannot if they would; they must publish it. They are not to remain in affiliation with the world; they are to come out from the world. They are not to stand by with indifferent hearts and idle hands while others are bearing the heat and burden of the day; they are to toil in the vineyard. They are to be witness-bearers; they are to be living epistles known and read of all. They are to deny themselves and take up their crosses and follow Jesus. Genuine disciples feel it to be one of their first duties to render testimony to Christ by a public belief in Him.

But salvation lies altogether back of this outward

acknowledgement. It is distinct from it. It is antecedent to it. It is not whether one shall unite with the church or not; be baptized or not; partake of the Lord's supper or not. It is a matter which is purely personal and of transcendent importance. It is something which is to be wrought out in the secret chambers of the will, between the soul and God. It is not at the outset a question of anything public; it is a question of being saved by Christ. Shall He be permitted to do His gracious work of cleansing the soul from the defilements of sin? Shall He be permitted to take the name and write it in His book of life? That is the question.

Having shown in this way what the question is, there is still another line of discrimination to be indicated. It is not merely to make clear that it is salvation and not some mere incident or preliminary or attendant of salvation and there stop; but it is to set forth what is essential as distinguished from what is not essential in securing salvation.

It is one of the eminent values of the Bible, as it is one of its perennial satisfactions, that so much of its teaching comes to us in concrete form. Great needs, great questions, great truths, great decisions, great mistakes, great victories, take on human shapes, and have expression in actual persons. In this way we see facts illustrated, problems solved, duties defined, perils exposed, opportunities used, and issues settled through living men and women. We get our instructions in the way of life in object lessons as well as by precept.

It so happens that in the Scriptures we have the record of the processes and experiences through which not a few have passed in finding their way into the salvation of Christ.

The Philippian jailor is a notable instance. In his question we have not an abstract question, such as a political economist or a philosopher might ask; not an imaginary question, such as a novelist or a dramatist might put into the mouth of one of his characters; but a question which has really leaped out of a human soul and found voice through human lips. It is a question made vital with the pulses of a living throbbing heart. Hence we may be sure it is a question which covers not a factitious, but a real need, and is of universal pertinency. In answer to such a question, asked in such circumstances, there must be light for us all.

The Apostle Paul is another notable instance.

There can be no possible question about the genuineness of the conversion of Paul. There was a change in his pursuits, a change in his feelings and temper, a change in his associations, a change in his character, and a change in the whole purpose and current and outflow of his life, to testify to the radicalness of the transformation he had undergone. In virtue of this change he did things which he neither would have done nor could have done without it. He had experiences, he mastered and expressed thoughts, he accomplished results, he set influences in motion, he became and remains a moral force in the world, not possible to one who has not opened his heart to God and into whose heart God has not entered.

There are a thousand answers to atheism, but one of the best is this man Paul who is a greater enigma than all the stars if there be no God to influence and mold life.

But while these cases are concrete and actual, and thus afford us the advantages which come from the con-

templation of real struggles and triumphs, they yet present a certain kind of embarrassment. For it is sometimes thought—is thought more often, perhaps, than we are aware, that no conversion is genuine and no salvation is adequate unless in finding it there has been a substantial repetition in detail of what has occurred in the instances of these persons whose stories of renewal are told to us in the Scriptures, or in other narratives of God's dealing with souls in their initial religious experiences.

This, however, does not follow; and we are to be at pains to distinguish between what is vital and ought to be common to all, and what is merely individual, and without significance save to the men and women immediately concerned in the experience.

The circumstances, for example, in which one becomes a disciple of Jesus and a child of God are of very little consequence. They do not belong to the essence of the change, which, at the bottom is a change from disloyalty to loyalty, and may vary as the conditions and surroundings of life vary. It is not when, nor where, nor how, that is the vital thing. It is not amidst how many on-lookers the great transformation may have been wrought. It is whether the man has really become a new creation. This is the searching and decisive question.

All the rest is exceedingly interesting and instructive as well. With a wonder always fresh we pour over the story of the conversion of the man just named. The manifestations and displays made in connection with the experience he passed through while on this memorable journey to Damascus, breathing out threatening and slaughter, and madly intent on the destruction of all believers in the Nazarene, have a fascination

for us from which we have no wish to escape. The sudden light shining about him and his associates, the falling to the earth, the voice speaking to him and giving directions as to what he should do, the eyes open but seeing no man, the three days of fasting—this is all marvelously attractive, and it is full of lessons, also; but it belongs not to the substance, but to the incidents of the change. We can conceive that this impassioned unbeliever and fierce persecutor might have been brought over out of his incredulity into faith, and out of his hate and bitter opposition into love, by a thousand other methods just as effective and impressive. Or we can conceive that the change might have been accomplished in him as quietly and as gradually as the night, passing with noiseless step through the gateway of the morning, is changed into the day.

But all this is of the outward, and not of the inward. It belongs to the incidents, and not to the substance of the salvation men are to seek. A man may think he must see lights flashing out of the heavens, and hear voices, and be overcome and prostrated to the earth, before he can be thoroughly renewed in the image of Christ; or he may mourn that there was not more of this sort of striking accompaniment to which he can point in connection with his own regenerating; but there is nothing in this at all essential. The salvation found may be real, even though there be no hint of this outward demonstration.

As the circumstances in which one is brought into the faith are not essential, but may be varied as the circumstances of our individual lives, so the emotions one may feel, and the experiences one may pass through, in becoming a disciple of Jesus Christ and a loving obe-

dient child of God, may vary endlessly, and yet be genuine. For these emotions and experiences, in so far as they are at all peculiar to individuals, are not of the substance, but of the incidents of conversion and salvation. Paul had one kind of experience; but Abraham had another kind of experience; and Jacob still another; and Daniel still another. So far as we know Peter and James and John came by the easy and simple process of just following the Lord as He invited them into the kingdom. There were no outward demonstrations; there was no sudden smiting with blindness; there was no falling to the earth; there were no days in which they could not eat and drink; they were called and fell into line and followed.

Few things have been more mischievous than the impression abroad in the world, nobody knows exactly how—that each man's experience in becoming a Christian, must be the exact duplicate of some other man's experience. We are glad to know, and it helps us to know, with just what emotions the souls of Anselm, and Thomas á Kempis, and Madame Guyon, and Mary Lyon, and Nettleton, and Finney, and Bushnell, and Payson, and Spurgeon, were stirred when they were coming to a final decision of the question whether they would yield their hearts to God or not. But if our own experience—so far as emotions are concerned—does not happen to run in the same grooves as the experience of any one of these persons it does not at all matter. The genuineness of our conversion and the reality of our salvation do not depend on the emotions which may accompany this moral and spiritual transformation. Any change wrought by the renewing grace of the Divine Spirit, and any decision reached under the influence of

the renewing grace of the Divine Spirit, may be real, even though what one has to tell about it may be totally unlike the account given by any other person who has ever lived.

The simple fact is, God suits His ministries of graces to individual souls, and to times and seasons. His approaches to souls are through a thousand avenues. He works upon souls by a thousand methods. His aim in it all is to bring men into fellowship with Himself, and so make them better; but He does not suppress and override our individuality, and insist that all experiences shall be of the stereotyped pattern, so that when we have the narration of His dealings with one soul, we have all. Far from it. It is variety of method with unity of result.

What, then, are the things essential to be done on the human side, and by each individual for himself, if salvation is to be secured? There are some things which may or not enter into the experience of finding salvation; what are the things which must be, if one would be saved by the grace of God in Christ?

To begin with there must be a recognition of dependence on the Holy Spirit and a yielding to His guidance.

Whether the initiative in the great business of turning from a life of alienation from God to a life of fellowship with Him, belongs to God or the human soul; whether, that is, God comes out after us before we realize our need of His help and companionship, and flashes light into our minds and awakens desires in our hearts; or we awake to the situation and cry out for God, and grope for His hand to lead us and to hold us, is a question of small practical consequence. For in whichever of the two ways the correct answer may lie, our dependence is

still on the Spirit. It is the Spirit who works conviction of sin. It is the Spirit who guides into the truth. It is the Spirit who renews the moral nature. No man comes to God except he be drawn by the Spirit; but, on the other hand, God draws—is all the time drawing one to Himself—by the Spirit. The vital thing, the indispensable thing, is yielding to the Spirit. If the soul is ever endowed with a new divine life it must be by the Spirit. But the Spirit again does not do His final and blessed work in any man till He is permitted to do it. It is for the man himself to say, even to God, whether he will open the doors of his nature for the Divine entrance. We may be old or young, but that is of no consequence. We may be in the midst of throngs or out alone under the stars, but that is of no consequence. We may be in the quiet of ordinary times, when religion is not pressed save in ordinary ways, upon public attention, or in the whirl of excitement and agitation, when everybody is talking on matters of faith and duty, this is still of no consequence. We may be much aroused or little aroused—fully conscious of what is going on within our souls, or only vaguely aware of it, and so far as the point now up is concerned, it will make no difference. But we shall never get out of sin into an acceptance with God; shall never get out of the old state into a new creation in Christ, without submitting to the Spirit, and coming under the power of the Spirit. It is not merely that one is to come into a condition of spiritual-mindedness, so that he finds satisfaction and profit in dwelling on spiritual themes, and in controlling his spiritual nature; but he is to come into subjection to the Spirit, and under the power of the Spirit. He is to surrender to the guidance and indwelling of the Spirit.

Another condition to be met is that there must be a sincere repentance, or a true godly sorrow for sin, and a resolute turning to righteousness. This is imperative.

But observe what this means. True repentance has in it these two elements—an element of sorrow, and an element of right-about-face. The root thought in the word repentance, whether as used in the Old Testament, or by John the Baptist, or by Jesus, or by the apostles, is of pain. There is regret in it, or a sense of humiliation and shame. But growing out of this, or along side of it, or immediately following it, there must be a practical change,—a turning about from the wrong to the right,—or the repentance amounts to nothing more than a little gush of sentimentalism. If one has been lying, he must stop lying. If one has been drinking, he must stop drinking. If one has been cheating, he must stop cheating. If one has been giving way to base forms of self-indulgences, he must stop giving way to base forms of self-indulgences. If one has been profane and coarse in speech, he must stop being profane and coarse in speech. If one has been a scorner, he must stop being a scorner. If one has been hard and cruel and extortionate, he must stop being hard and cruel and extortionate. If one has been walking his ways in defiance of God, shutting his mind and heart against God, refusing to acknowledge God, and to let Him have any influence in guiding his life, he must stop all this and change at once. When a man says: “Oh, I know my course is wrong, and I am so ashamed of it, and so sorry for it!” and yet keeps right on doing just as he has been doing, what does it all amount to? That is not repentance. Repentance has the sting of regret in it, has sorrow in it, but it also has *purpose* in it, and in virtue of this purpose the man turns round and faces the other way.

•Of what value would Peter's tears have been if he had kept right on denying His Lord? Of what value to himself or the world would Paul's experience have been when he was smitten down on the way to Damascus if he had continued breathing out threatening and slaughter against the disciples, and persecuting them, with all his might? Of what value would the new emotions which swelled in the breast of Zacchaeus have been if he had not followed up the impulse which possessed him with the promise of restitution for all his hard over-exacting? It is right-about-face—abandoning sharply all iniquity—all sin—or the repentance is not worth the breath it takes to pronounce it.

In this way a man can very easily test the genuineness and thoroughness of his repentance. "I am so sorry I swear occasionally." Yes, but have you stopped it? "I am so sorry that I yielded to temptation, and let appetite dominate me," Yes, but have you stopped it? "I am so sorry that I lifted my hand against God, and refused to come under His guidance." Yes, but have you stopped it? Have you withdrawn your hand of opposition? Have you consented to come under His guidance and to be obedient to His will? If not, the sorrow signifies no more than the prating of an infant. It is an expression of pain, but not of purpose. There is nothing moral in it; nothing hopeful, nothing revolutionary. For true repentance is revolution; and the worse a man is the more completely it revolutionizes him.

In addition to this, there is to be the apprehension and acceptance of Christ as a personal Savior.

This is the turning-point in every instance. Is the man ready to surrender his will to the divine will, and to take Jesus Christ as He is brought to him in the

gospels, and make Him his way and truth and life? If so, then salvation is his; if not, not. It is not whether the man is ready to surrender his will to the divine will, and fall in with some theory of Christ, or some human view of His atoning work; but whether he will accept the Christ as He has come into the world from God, and make Him his Redeemer and sole trust for salvation. It was to this point of acceptance that the jailor had to come. It was to this point that Paul had to come. It was to this point that Zacchaeus and the woman at the well had to come. It is to this point that all must come.

This is the main consideration. Whether we have much feeling or little feeling, or no feeling at all, if we believe on Jesus Christ and accept Him, God will save us. This is what He says: and when God says a thing, that ought to end debate.

But how many and varied are the assurances to this effect! These are our Lord's own words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is the promise. It is in black and white. Were Christ to go back on this promise in a single instance He would not be Christ.

But Christ clinches this promise with the still further statement: "Him that cometh to me I will in no wise cast out." If there is any form of speech, any combination of words, by which that statement can be relieved of ambiguity, and made more distinct and stronger, what it is passes my knowledge. "Him that cometh to me I will in no wise cast out." He shall be welcomed into fellowship. He shall be received into the fold. He shall be cleansed from all unrighteousness. He shall be saved.

Hear what Paul says: "Faithful is the saying, and

worthy of all acceptance, that Jesus Christ came into the world to save sinners." "Faithful the saying"—"worthy of all acceptance"—"to save sinners." What kind of "sinners"? Great ones as well as little ones? Sinners whose records had been filled up with atrocious crimes as well as humiliating and degrading vices? Sinners who had permitted their opposition to God to sweep on to the point of audacious blasphemy and defiant rebellion, as well as sinners who had besotted their moral natures by self-indulgence and low gross living? Verily. For does not the apostle spring forward to add these immortal words of confession: "Of whom I am chief"? Whether it be a fact or not that Paul was the biggest sinner who ever lived, this was the way it seemed to him, and the way he felt about it,—if he could be saved, anybody might be saved. Saving him after what he had said and done against Jesus was pledge that He would save anybody who would look to him for salvation. Pharisees, publicans, sinners of all sorts, may have access to Him if they will, and be purified from all iniquity.

This, then, is our confidence, a confidence awakened not by feeling, but by faith in the faithfulness of God. It is the confidence which has its support, not in personal experience alone, nor chiefly, but in the assurance that God's promises in Christ are yea and amen, and that when He says He will do a thing, the thing will be done.

So far as the matter of one's salvation is concerned, therefore, the whole question turns on one's personal attitude toward God in Christ. Does the man want to be saved? Is he ready to accept salvation through Him who says He came into the world to seek and to save

that which was lost, and who died on the cross that He might open the way of salvation for all? This is the question. It is the only question. Sooner might we look to see every law in the universe break down in a fatal collapse, than to see God come short of meeting the expectation of the poorest and meanest sinner who ever lifted an eye to Jesus for pardon and peace. If the worst characters in the city of Chicago, if the heartless extortioners and thieves and gamblers and cut-throats and pimps and harlots, and other disreputable men and women who infest our community by the thousands, and who coil about the young like deadly serpents, or sting them like poisonous asps, and who undermine virtue, and despoil life of its fairest triumphs, were to flock to Jesus Christ at this moment, in one solid body, with sorrow in their hearts for the past, and with desire to live true manly and womanly lives in the future,—He who told the story of the Prodigal's return and greeting, would save every one of them! The question is: Is one willing to be saved—that is all. If one will come to Jesus he may be assured of a welcome.

It all comes round at last to one simple question, and one simple answer. The question is: "How to be saved?" and the answer is: "Believe on the Lord Jesus Christ."

Other answer to this there is none; for other way than this there is none. As this is a very simple and a very plain way; so, also it is a very short way. One need not be long about it. It is God who saves,—saves by His grace through faith in the Lord Jesus Christ; and God can work quick. He has but to speak and it is done. In the same hour in which the Philippian jailor heard Paul tell the story of the cross, this startled offi-

cial repented and believed and was baptized. He took the salvation which was offered to him then and there. He did not wait—he did not dare to wait; nor did he wish to wait. Why should he wait? Here was salvation—why not take it at once?

Why shall any man wait? Why shall a hungry man wait when bread is offered to him? Why shall a thirsty man wait when waters are gushing at his feet? Why shall a drowning man wait when a rope is tossed to him and stoutest arms are ready to pull him to land? Why should a condemned criminal wait when the messenger holds a pardon in his hand? Why shall a wayward wanderer, all begrimed with sin and worn-out and wasted and miserable in a fruitless struggle to get on without God, wait, when, with all his waiting he cannot help himself, nor in any wise mend matters; and when, too, God is just as able and just as willing to save now as He will or can be at the end of countless millenniums? On the day of Pentecost they did not wait. Peter held up the crucified Christ, and thousands found salvation. Just so soon as any man will consent to believe and accept Christ, just so soon will he find salvation.

BOOK THREE.

**Redemption In the New Spirit and Outlook
It Furnishes.**

THE REDEEMED SINNER NOURISHING HIS OWN
SPIRITUAL LIFE.

"I write unto you, my little children, because your sins are forgiven you for His name's sake."—*I John 2: 12.*

"Knowing that you are redeemed, not with corruptible things, with silver and gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."—*I Peter 1: 18, 19.*

"For this is the will of God, even your sanctification."—*I Thess. 4: 3.*

"Ye therefore shall be perfect, as your heavenly Father is perfect."—*Matt. 5: 48.*

"The universal experience of the church of Jesus testifies that His people improve in holiness and ripen in conformity to God in proportion as they abundantly enjoy the sanctified opportunities of the appointed means of grace. Frequency in private and social prayer, sincerity and freedom in religious conversation, constancy and interest in studying the Word of God, habitual participation in the public institutions and privileges of the gospel are the instruments by which the divine Spirit habitually animates, enlightens and sanctifies the servants of God in their progressive submission to the Lord's will. Upon the operation of these instruments under His blessing their growth in grace is made to depend; and in the degree in which they are employed with a true and assiduous heart do the children of God grow in personal piety and go from strength to strength, toward the presence and kingdom of their heavenly Father."—*Tyng.*

BOOK THREE.

Redemption in the New Spirit and Outlook It Furnishes.

IX.

THE REDEEMED SINNER NOURISHING HIS OWN SPIRITUAL LIFE.

It is hard to maintain an even balance in anything. God knows how to adjust centripetal and centrifugal forces in a way to secure the movement of the earth and of each star in the whole planetary system in just the right orbits. But with men in their thoughts and actions it is the law of the pendulum,—the swing is first to the one side and then to the other, and always past the center of rest. In seeking certain objects or ends, other objects or ends of equal importance are quite likely to be overlooked. The eye trained to see afar becomes less quick and sensitive in its vision of things near. Eager and absorbing interest in outward concerns often leaves neither time nor strength nor inclination for any wholesome introspection. Character gets built up in one element while other elements alike vital are too often neglected.

In the line of this thought the time seems to have come for raising the question whether more attention

than is at present given to the subject by the disciples of our Lord ought not to be concentrated on the cultivation and development of the inner spiritual life.

Just now, as has been the case, indeed, through the larger part of our century, the stress is placed on external activity. It is no longer monasteries but mission boards. It is not monks retreating to dark and dismal caves, or shut up in the seclusion of cloisters, and meditating themselves into mental and moral dyspepsia, but aggressive Churches and Sunday-schools and Christian Associations, and Endeavor Societies and Social Settlements and Salvation Armies and Reformers of all sorts. It is not nuns fenced in behind thick walls and the barred windows of musty convents, but good wholesome flesh-and-blood women, angels of mercy, ministering help and consolation on battle-fields, purifying fever-breeding slums, guarding the unsuspecting and innocent, and bravely rescuing the imperiled.

As has been said so often the age in which we live is an intensely practical age, and the Christianity of the time is intent on tangible results. Most believers prefer to be with Jesus when he is going about doing good and working miracles of healing rather than when, in the solitude of the night and the remoteness of the mountains, He is alone with God. It accords better with the public pulse to fall in with James and talk about works than with Paul and talk about faith. The Thomas à Kempis of our day is Judson in Burmah, Moffatt in Africa, Paton in the New Hebrides, Blodget in China, Davis in Japan, Spurgeon in London, Brooks in Boston, and Moody and Booth stirring men and women everywhere to holy zeal. The nuns our period

likes best are not those who have put on the dress of an order and taken the vows of chastity and poverty and obedience, but Elizabeth Fry and Mary Lyon and Florence Nightingale and Clara Barton and Frances Willard, and whoever else in this modern era has been trying or is now trying to do something to soften the hard lot of our humanity. The day for Simeon Stylites on the top of his column yonder there at Tallanissa is forever past. The demand is for loving and faithful service. The great apostle's idea of spending and being spent in forms of usefulness which will help to open hearts to divine influence and bring alienated lives back into loyalty to truth and righteousness and promote the interests of the Kingdom of Jesus Christ, is the dominant idea in all theories and plans where Christians are at work.

This is as it should be and indicates progress. Too much thought cannot be expended in efforts to lead men and women to Christ and to improve the condition of society. Of wise attempts to induce individuals to accept salvation which is offered to them, or to persuade communities to apply the principles of Christianity to the management of their affairs, there cannot be too many. Better a hundred more than one less. Such attempts are healthy. They are in line with the mind and method of the Master, and are in every way promising. At work, all at work, and all, all the time at work, ought to be the motto of the church till the earth is filled with the knowledge of the glory of God as the waters cover the sea, and every heart is renewed, and the nations far and wide are exalted into fellowship with the Father.

Nevertheless this more rational and healthy view of

Christian duty is not without its special liabilities and perils. While it is difficult to put too much emphasis on outward activity, it is not at all difficult to put too little emphasis on the condition of the soul. There may be a deal of running to and fro on the errands of the Master, a deal of this running for a time at least, while only the slightest pains are taken to keep the heart in vital and faithful communion with the Lord. People have been known to become so intent on cultivating other people's vineyards as quite to forget their own little garden plats. As business men sometimes get so absorbed in their daily tasks that they give no thought to what they eat and how long they sleep and whether or not they have suitable relaxation; so workers and witnesses for Christ are exposed to the danger of thinking their occupations justify them in going straight on, and never pausing to turn an eye inward in searching self-examination, or to pour over the Word in earnest quest for light and motive force, or to linger long, it may be, in the quiet and refreshing retreat of the closet. It requires both kinds of activity—the inward, reflective, meditative activity which is carried on between the soul in the deeps of its personality and God, and the outward activity which is concerned with doing things which shall be to the glory of the Father and the good of His earthly children, to make a full, round, robust Christian character. Under the present pressure in outward practical directions, the soul suffers in its inward peace and poise and growth. The disciples of our Lord as a whole are not devoting sufficient care to the nourishing of their spiritual life and to securing advance in likeness to Christ.

Besides these sentiments and influences within the

circles of believers which set so strongly toward results which can be weighed and measured, there are outside tendencies which make it necessary to lay exceptional stress on the meditative element in religion in these modern times, especially by all whose lots are cast in our great cities.

There is the rush of business. Whether the times be active or dull the wheels of life turn rapidly. Men have caught the impulse of the machinery they have invented, and, like the engine in the power-house, or a fast-mail train, or an ocean racer which now speeds from land to land across the Atlantic inside of six days, they hurry on, eager, impatient, unresting, so as not to be a moment late anywhere. In the push of competition, muscles are strained to the utmost, nerves are taxed, and brains are set on fire with excitement. It is hard to be in business, and not to be in it to the full of energy.

Then there are the attractions of social life and varied amusements. Entertainments of all sorts crowd to the point of distraction. If one has a nature which inclines him to free and easy ways, and to jovial companionship, opportunities are open on all sides for the gratification of his desires. Even if one is disinclined to move out into gay circles, the pressure of temptation to yield will be strong. Reactions from the steady grind of daily tasks are rather toward something light and merry than towards any very serious introspection and sober thinking. Just this one fact of the facility we enjoy for getting about, so that one can be here and there and everywhere within a radius of many miles, at any given time without much difficulty, adds greatly to the forces which draw men and women abroad. Night is turned

into day, and neighbors at a distance are as if they were at the next door, and entertainments can hardly be too remote to be easily reached.

Were we to go back to what are sometimes called "the good old days" when streets in great cities, like London, and still more recently in New York, were all ill-paved, or more likely not paved at all, and full of sloughs, and people abroad after dark had to depend for light on lamps hung out by citizens in front of their houses and shops, or suspended in the steeples of the churches, or on lanterns carried in their own hands or by servants going on before them, we should find this condition of things in itself operating as a decided restriction on being out so much, away from books, and away from home, and away from opportunities for reflections personal to one's own soul and the relations of the soul to the great hereafter.

But as it is the whirl and pressure of business are only equaled by the whirl and pressure of pleasure; and both add immensely to the influences which take our Christian people abroad from themselves. Hence this note of warning at what seems to be a moment imperatively demanding the turning of the eyes inward, and this plea for a wise and scrupulous attention to the fostering of a right life in the soul.

If reasons are sought why all disciples of our Lord ought to be intent on nourishing their own spiritual life they will be found in large numbers. One of the first is gratitude to Christ for the salvation which He wrought out for them on the cross and which has been received by believers through faith in His name.

This is the motive which prompted John to write to those whom he called his "little children," and which

he was sure it would do them good to have laid on their hearts; that their "sins" had been "forgiven" for "His name's sake." Sinners forgiven through the grace of God in the crucified Son of God, so it seemed to him, must carry with them such a sense of delight and obligation that they would never again consent to lapse into the defilement and bondage and guilt of transgression. "My little children, these things write I unto you, that ye may not sin." "Hereby know we that we are in Him; he that saith he abideth in Him ought himself also to walk even as He walked." "Every one that hath this hope set on Him purifieth himself even as He is pure." There is to be a constant watchfulness and a constant measuring of the inner life by the standard of the divine life; and an incessant struggle to be pure as Christ was pure and to walk as Christ walked. It was no part of John's thought that a man can get on and win high spiritual victories without self-examination and meditation, as it was no part of his thought that a man can have been pardoned and saved by Christ without coming into such a feeling of indebtedness to Him that he will wish to have every pulse and fiber and tendency of his being in accord with Christ.

Peter was moved by the same feeling when he wrote those great and significant words: "Knowing that ye were redeemed, not with corruptible things, with silver and gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." Men so "redeemed," he was sure—"redeemed" "with precious blood," "even the blood of Christ," could not help finding in the nature and cost of this redemption a ground for keeping their own hearts clean

and sweet and the enclosures of the soul swept of evil and the whole inner life in accord with the life of the Son of God.

In the letters of Paul there is a constant appeal to this fact of salvation through the sacrifice of Christ as a reason for the utmost care in holding mind and body alike to high standards of purity. "Ye are not your own; for ye were bought with a price." "Know ye not that your body is a sanctuary of the Holy Spirit?" "We are a sanctuary of the living God." "Let us cleanse ourselves from all defilements of flesh and spirit, perfecting holiness in the fear of God." From beginning to end the eye is fixed on Christ and the necessity of being inwardly as well as outwardly like Him. As often, therefore, as a man thinks of his salvation, and how it has come to him, he will feel under a sense of moral constraint to be sincere and true and spiritual to the inmost core of his being, and to be open in all the inlets of his soul to divine influences and heavenly fellowships.

Another reason why one should be at pains to nourish one's spiritual life, lies in the fact that it is only in this way that progress in the knowledge of God and things divine can be secured, and the full satisfaction and comfort of religion be found.

The body which is not fed, or even which is not properly fed, ceases in a little while to have any health or strength or symmetry in it. The mind which is not fed, or kept in wholesome activity, through a generous supply of fresh and interesting facts, or of great themes on which to meditate, is certain to shrivel and lose all its native vigor. It is the same with the spiritual nature. Like the body, like the mind, the soul must be

watched and cultivated, or it will become lean and flabby, and cease in no long time to find joy in God. In all spheres of activity the men who grow, and who find delight in service, are the men who are alive to all the facts and laws and problems and possibilities of their several departments. What the inventor wants is the secret which thus far has just eluded him. What the historian wants is the connecting link—now missing—between some important events in the development of a custom or law or institution in the career of a people. What the astronomer wants is an explanation of some slight disturbance or variation he has discovered in the movements of heavenly bodies, but which are so remote in space that they are quite out of the reach of the most powerful telescope. It is this persistent reaching out for the thing which is as yet beyond him that keeps any man alive, and holds him in the line of progress, and fills his heart with hope and gladness.

As Christian men and women it is the things which are still above us and beyond us—the higher and deeper truths of God, the choicer and ampler revelations of Jesus Christ, the finer and sweeter ministries of the Spirit, a clearer and more rewarding insight into the disclosures of the Divine Word—which ought to quicken our enthusiasm, and for which we must struggle if we are to grow and be glad.

The Apostle Paul had it exactly when he wrote: "Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

To do this is to nourish one's own spiritual life; but

unless one nourishes one's own spiritual life he will not do this. One will have no inclination to do it unless one is eager to be filled with the fulness of God, and to know even as also one has been known.

“ Oh, empty us of self, the world, and sin,
And then in all Thy fulness enter in;
Take full possession Lord, and let each thought
Into obedience with Thee be brought;
Thine is the praise, and Thine the will, that we
Be wholly sanctified, O Lord, to Thee.”

Another reason for nourishing one's own spiritual life is the greater usefulness which this course promises. As a matter of fact it is only by doing this that one is likely for any length of time to be useful at all. It is unquestionably true that wise and faithful work done in the name of Christ and for the progress of the Kingdom of Christ among men, is one of the important ways in which growth in grace and knowledge and a larger, finer character are secured. All through this is not only admitted, but insisted on. Work of some kind is essential to moral and spiritual soundness. But there will be little or no work where there is little or no secret communion with Christ. There will be no fruit if there is no abiding in the vine. Unless the fountain-heads are guarded the streams will run low, or dry up altogether. A mind kept all the time upon the mind of Christ and in living fellowship with Him is the source of motive supply and the inspiration of helpful and patient doing. When a man is too busy in the work of the Lord to turn the eye inward, and to study the Word with regularity and diligence and to pray, it will not be long before the hands will fall to the side and the feet will grow weary and the spirit of consecra-

tion to witnessing and working will flicker and expire like a candle burned to its socket.

How now is one to nourish one's own spiritual life? There are many specific answers to this question, each one of which would go far towards assuring it. But there is a general answer that includes practically all that the various specific answers contain or imply; and this general answer is all that it seems necessary to bring forward. It is cultivating fellowship with God. "Enter thou into thy chamber and shut thy doors about thee." It is retiring often and habitually into the still places where God is found, and the mind is illuminated, and the soul is replenished out of the divine fulness, and the whole spiritual nature is quickened. There is no other way than this, or its equivalent, to hold the soul in poise when there is so much to disturb in the round of daily activity. There is no other way to guard against the disturbing and benumbing influences of buying and selling and getting gain. There is no other way to withstand successfully the allurements of pleasant surroundings, and the temptations to go too far in the way of self-indulgence. There is no other way to keep all the faculties keyed up to the best doing. It is in retirement with God that fresh fountains of light, and love and joy are opened. It is when one goes away to be alone with God that He whispers His secrets into the ear of the soul. It is in these moments of precious experience, when we have entered into our chamber, and have shut the doors about us, that He girds us with strength, and comforts and encourages us, and makes it seem possible to go on still, bearing our burdens and doing our work.

It makes little difference what one's occupation may

be, and in what sphere of thought and activity he may be most interested; whether he be concerned in active business, or in scientific investigations, or even in religious movements, if the hidden springs of his life are not in God, and if he does not make it a rule to be often alone with God in quiet and sincere meditation, the eye will be very sure to grow dim to celestial splendors, and the heart will be less and less responsive to the broodings of the Spirit, and spiritual realities will fall away out of thought, and life will grow dull and hard.

Through his absorbing pursuit of science, and his neglect of God's call, Darwin, an honest man, an eminent man, and in many respects a magnificent man, confessed that his spiritual nature had suffered an atrophy which was complete. He had once been accustomed to join in the worship of the sanctuary; and he had been free to admit a divine element in the Christianity which could take a rude Patagonian and make a self-respecting, intelligent, and cultivated man out of him. But this fine sense of things divine dropped out of him. His soul could no longer be startled by any of the awful considerations of life, death, and eternity. The Heavenly Father, the Redeemer, the comforts possible to troubled souls all came to be to him as if they were not. Playing with a few pebbles on the shore of an infinite wisdom, he heard no murmur from the quiet deep of God's love, no far off thunder of His justice and abhorrence of sin, and he saw no beams of a glory unutterable flashing in from beyond the horizon of his scientific researches. Few things in this world are sadder.

George Mc Donald says of one of his characters: "It is hardly to be wondered at that he should lose the finer

consciousness of higher powers and deeper feelings, not from any behavior in itself wrong, but from the hurry, noise and tumult in the streets of life, that penetrating too deep into the house of life, dazed and stupefied the silent and lonely watchers in the chamber of conscience, far apart. He had no time to think or feel."

Many are they whose "finer consciousness" has disappeared from the assets of the soul, or from the forces which regulate and elevate life, by the same process. They have let this world drive out thought of the world to come, and they have preoccupied and filled the chambers of the soul with other guests, until, as with the Child Jesus at the inn, there is no room left for God.

There is no doubt at all there are many things God wants to do in us and through us; but there are also many things He wants to say to us—to say to us first,—in order that He may work in and through us. One who enters into his chamber, and shuts the doors about him, has a chance to talk with God, and lay his needs before Him and learn His will. His words become not only audible, but intelligible in this kind of sacred seclusion. We never know just what God will say to us in any interview. Were we to be alone with Him to-day perhaps this is what He would say to some of us: "What shall it profit a man if he gain the whole world and lose his own soul?" To others of us perhaps this is what He would say: "Seek first the Kingdom of God and His Righteousness." But we should all of us find this great assurance verified: "Draw nigh to God, and He will draw nigh to thee." His new coming in this way means peace and new knowledge and positive uplift.

As has already been said, we should not any of us think it advisable to go away into the seclusion of monasteries and convents to find God and live holier lives. At the same time we need somehow to penetrate into the secrets and to lay hold on the deep things of God after the surprising fashion of some of those old mystics and anchorites. Who that has ever read the "Imitation of Christ" in a mood of sympathetic appreciation would not give much could he only come into some of the experiences of the presence and love of Christ which are there revealed? What a wealth of deep sweet knowing, in what a coinage of choicest language, is there given to the world!

"If thou desirest true contrition of heart, enter into thy secret chamber, and shut out the tumults of the world. In thy chamber thou shalt find what abroad thou shalt often lose. The more thou visitest thy chamber, the more thou wilt enjoy it. In silence and in stillness a religious soul advantageth itself, and learneth the mysteries of the Holy Scriptures."

There is no better way than this of entering into our chamber, and closing the doors about us, so that we can be alone with God and talk with Him, to get away from our unworthy and prodding and consuming thoughts. How mean a mean thing looks when one is face to face with God! How hateful hate becomes when contemplated in the warm crystal atmosphere of the love of God! How out of place all pride and stubbornness! How the holding of the soul where the steady look of God can come in upon it, melts it, as the look of Jesus melted Peter, into shame and contrition for all evil deeds and the thoughts of ill which inspired the evil deeds! In these moments of retirement with God we

are able, as has been well said, "to realize the littleness of the frets and annoyances of the way, while it is such seasons also which fit us to rise with fresh incentives for holy duty, and resolutions for a nobler life." These moments of retirement with God are moments of purifying and inspiration.

"The quiet of a shadow-haunted pool

Where light breaks through in glorious tenderness,

Where the hushed pilgrim in the shadow cool,

Forgets the ways' distress.

Such is the hour, this silent hour with Thee!

The trouble of the restless heart is still;

And every swaying wish breathes reverently

The whisper of Thy will."

This is one of the secrets of getting wholesomely away from ourselves. It is within the shut doors of the chamber of communion that we secure the displacement of what is selfish and petty and a hindrance to spiritual growth by letting in God in His sweet fulness. We go into our chambers troubled, but we come out in peace. We go in weak, but we come out strong and resolute. We go in with our faces darkened with shadow of earth-clouds, but we come out with faces aglow with the light which fell on the prophet in the Mount, and which was round about the Son of God in the great hour of the Transfiguration. We go in humiliated and ashamed because of our many shortcomings, but we come out as those who have been lifted to their feet by a Divine Hand.

In the nourishing of our own spiritual life by quietly and patiently waiting on God till the ear shall have learned the fine art of catching the still small voice, and interpreting it, it would be well for us if, now

and then, we could arrest the bustle of our activity, and hush the clatter of our machinery, and sit at the feet of the Quakers. How much old George Fox, with all his faults, could tell us about keeping the mind cool amidst the heats and vexations of affairs, and getting strength from on high to allay all blustering storms and tempests. How much he could tell us about committing our ways to the guidance of the Spirit, and letting Him lead us up into stillness and patience and staidness of mind. God is a God near at hand. God is a present help in time of trouble and need. But it is only by pressing very close to Him and keeping the mind sweet and open to divine influence that we experience His presence.

There is no hour and there are no circumstances in which God is not the greatest necessity. Life is struggle, but with God's help, it may be victory—and a victory all the more complete, if we pause and take a little time to learn more perfectly the will of Him who leads us, and who supplies us with suitable armor for the contest. The chamber of stillness is a place of new consecration and a pledge of service. The breath of God penetrating the soul, the sound of His still small voice, His message tenderly communicated, the renewed apprehension of truth and fervor of love, send one who has been earnestly waiting upon God in his chamber out into the world again as one divinely appointed and anointed for splendid service.

In the chamber of stillness, with the doors shut about one, God's will gets magnified, the human will falls into submissiveness, and the soul becomes eager to do the bidding of God. The soul is nourished, and it grows in grace and knowledge.

The idea is to be much in retirement with God, and much in the active service of God. Too much of the chamber of seclusion, and the closed doors, might make one morbid, or indifferent to the woes and needs of humanity, or develop into a fine selfishness. Too much work undertaken and carried on, without sufficient time given to the preparation which comes from bringing the soul into fresh and vital contact with God, will soon come to be a mere surface affair, and more than likely will degenerate into noise, and fill the hearts of the workers with self-conceit and pride. What we are to see to is that in doing the one we do not leave the other undone.

“When prayer delights thee least, then learn to say:
Soul, now is greatest need that thou shouldst pray.
Crooked and warped I am and I would fain
Straighthen myself by Thy right line again.”

The Redeemed Sinner in His Daily Walk.

"For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously."—1 *Peter* 2: 21-23.

"He that saith he abideth in Him ought himself to walk even as He walked."—1 *John* 2: 6.

"We have no right to expect that God will keep His promises unless we keep His commandments. . . . Christ will refuse to be a Savior if He is not acknowledged as a Prince. . . . I long to see the day when the faith of the church shall be so strong that the promises of God will be the adequate consolation of all Christian people in their earthly sorrows, and when the great hope of immortal glory will fill their hearts with perpetual gladness and their lips with perpetual song; when the church will be inspired with a more fervent love and thankfulness in the presence of the cross of Christ; when worship will cease to be a weariness, and when in prayer all Christian men will approach God with perfect confidence in His power and willingness to answer them. But I also long to see the time when the church will discover in the teaching and example of Christ the outlines of a far diviner morality; when the noblest natural ethics will look poor and dim compared with the ideal of perfection for which the church will strive and which in the strength of the Spirit of God it will largely fulfill; when the equity, truthfulness, frankness, courage, industry, patience, temperance, self-sacrifice, public spirit, gentleness and charity of those who bear the Christian name will be a perpetual demonstration of the presence and power of the Holy Ghost."—*Dale*.

"If God indeed vouchsafe supernatural assistance, should not our virtues correspond to such aids and have a supernatural cast? Shall we content ourselves with the cheap, easy-going virtues of men of the world—amiability, integrity, uprightness, generosity? Has not our Judge already asked us in His Holy Word: 'What do ye more than others?' Must we not expect Him to repeat the question for each of us individually when we stand before His judgment-seat at the great day of account?"—*Goulburn*.

X.

THE REDEEMED SINNER IN HIS DAILY WALK.

A Christian man is one of whom it must be possible to say these two things: First, he *believes* in the Lord Jesus Christ; Second, he *tries to follow* the Lord Jesus Christ. It is not enough to believe merely. One may believe even to trembling, and yet not be a disciple. Nor does one succeed any better who endeavors to live the life of Christ without faith in His name.

The initial point in any obedience which is to be a truly Christian obedience will be the identification of the human life with the divine life of the Son of God through the act of faith. It is quite possible to do certain things after the manner of Jesus, while at the same time denying and refusing Him as the Christ; but it is not possible to project the life along the line on which He walked, and to make it a characteristically Christian life, without accepting Him and listening to His instructions and catching His spirit and abiding in His love. The two go together. There must be believing; there must be following; and it takes both to make a Christian.

Our present concern is with the following of Christ; and it will be the object of this chapter to indicate some of the traits which will mark a man who sincerely believes in Christ, and who feels that he has been saved from his sins by the precious blood which was shed on Calvary.

It is obvious that any imitation of the example of our Lord, if the imitation is to be real and of any value, must begin with the spirit by which a man is actuated.

This thought has had previous enforcement, but it needs to be specially urged in this connection. There must be a likeness to Christ in thought and feeling and aim and aspiration or the likeness will be only seeming. Without the spirit of Christ one cannot be like Christ. Hence the exhortation to have in us the "*mind*" that was in Him. In no genuine sense is there or can there be any taking up of His example, any following of His steps, any walking as He walked, unless the soul be first informed with His thought.

At this point there is occasion for care. Robertson in one of his incisive and luminous sermons has called attention to an important difference to be observed between Christ as a model and Christ as an example. A model is something to be copied. When the outlines have been drawn correctly, and all the details have been filled in, the imitation of the model is complete. An example is something whose spirit is to be caught and illustrated. A man who imitates Luther or Cromwell or Washington as a model can be only a second-hand man at best. A man who catches the spirit of Luther or Cromwell or Washington, and acquits himself in his own circumstances as each of these did in his, imitates him as an example and is helped by the imitation.

Now one might follow Christ in an outward literal way; might reduce his physical condition to such straits of poverty that the foxes and birds could be said to be better off; might be a wanderer from place to place; might descend to the most menial offices; might attract to himself the lowly and the ignorant and the outcast;

might speak to men in the very words which fell from the lips of Him who spake as never man spake; might bring down upon himself the scorn of the proud and awaken the opposition of the powerful; and still not walk as Christ walked. For all this might be without the least approximation to any inward resemblance. One would say at once on looking on such an exhibition with any true discernment, there is no real Christ-likeness in it.

So also one might live a life which should be like the life of the Son of man in hardly any outward aspect of it, and yet have it a life full of His purity and love. There might be in it the self-denial, the lowliness of heart, the tender patience, the uncalculating devotion to the welfare of others, which were shown by Jesus. In such a life He might be the inspiration of every thought and the motive of every deed. In an instance like this, there would be an actual imitation of the example of Christ. He would not be copied so closely, but He would be followed more closely. The life would have more of His life in it. It would yield more of His fruits.

Primarily, therefore, these are the questions: "Is the image of Christ on the soul?" "Has the sweet spirit of Christ penetrated and molded the inner life?"

The trouble is we are too much inclined to settle this by mere external and arbitrary tests. But it is not whether one is rich or poor, well instructed or ignorant, of high social position or no position at all. A man may come to be worth millions, and yet remain humble and sympathetic and serviceable because his heart has been touched by the sweet compassion of our Lord. A man may not be worth a cent in the world, and yet be

sensitive and exacting and proud to the last degree. A man may be learned, and yet under the influence of Christ remain, like Jonathan Edwards, or President Woolsey, as simple and confiding as a child. A man may know nothing, and yet be full of assumption and conceit. One may speak in Christ's name, and in His name do many wonderful works, and yet be a castaway. Hence the need of frequent return to the questions: "Has our inner life been brought under the power of Christ?" "Are the springs of our activity in Him?" "Do our souls live and breathe in the atmosphere of His purifying and constraining love?" "Do we do things or refrain from doing things, speak or keep silence, give or withhold from giving, help or refuse to help, because we conceive such conduct to be well-pleasing in the sight of the Master?" "Are we wont to keep Him habitually in mind, and to make the brief formulary—'For Christs' sake,' a controlling factor in our lives?" These are the test-questions; and they can hardly be asked or answered too often or too seriously.

At the same time there are certain specific ways in which the mind or spirit of Christ will be quite sure to show itself if it be in one. Not necessarily, let it be said again, as to form and manner; but very necessarily as to fact.

There are certain respects—important and vital—in which for substance a man's life must conform to the life of Christ in his daily walk, or he is not walking as Christ walked.

The first of these points is the closeness with which Jesus kept to the Father. Jesus came very close to men; but He never suffered Himself to be separated from the Father.

If one makes a study of His obedience, or His works, or His prayer-life—three sure tests—this is what will be discovered: A union constant and intimate and beautiful between the Son and Him who sent the Son. He came into the world to do God's will. While yet a youth He felt that He must be about His Father's business. When drawing near unto the end He could say of Himself: "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do." The words which He had given to the disciples, so He tells us, were the words which had been given to Him by the Father. He was wont to withdraw from men that He might refresh His spirit by being alone with God. Like Enoch, only in a higher realization of the exalted privilege, He walked with God. It is impossible to conceive of a life in the flesh with more openness in it toward God; with more of communion in it with God; with more of conformity in it to the will of God; of a life, in short, more under heavenly illuminations, and nearer to the sources of the divine wisdom and sympathy and succor, than the earthly life of the Son of man.

For us all there is the force of an imperative in this feature of the example of Jesus. We cannot be like Jesus; we cannot be thought to be following in His steps and illustrating His spirit, unless we keep very near to God.

There is a great dissimilarity in men as respects their regard for God. The thoughts of some men turn easily to God. God and the ways of God are favorite themes of meditation with them. They are devout souls. They feel awe of God. They reverence the name of God. They hear God and they see God everywhere. They do not have to force themselves to prayer; they fall readily

and habitually on their knees. They feel orphaned and miserable when astray from God. They want all clouds out of the sky, and all distances closed up, so that they can have free and uninterrupted communion with God. They have a good deal of what Wordsworth in one of his poems calls "natural piety."

There are others who are disinclined to think of God. They find it a task to bring their souls into communion with God. Only reluctantly do they yield to spiritual influences and come into devout habits. They are not spiritually-minded. They look on the stars, the flowers, the landscape; they listen to music; and in it all they are glad. But they do not care to go back behind these manifestations and think of them as having their source in God, and in a marked way voicing His goodness. Books and songs and sermons and interviews which disclose an ardent longing for God are not to the key of their disposition. It is only by utmost struggle that they can rise up into the mood of the Psalmist when he said: "As the heart panteth after the water brooks, so panteth my soul after Thee, O God."

But whether it be hard or easy to be devout and reverent and obedient; hard or easy to have a side of our nature always open to God; this closeness of union with God is something needful to us if we are to imitate the example of Christ. It is to be cultivated until it becomes a habit of the daily life. It needs only to be said of any man that he is living at a great distance from God to convince us that he is not Christ-like. On the other hand if the walk be close with God, then the Christ-likeness is admitted at once.

Then, too, a man who would walk as our Lord walked must live a clean, sweet life. Cleanness and sweetness must mark his daily intercourse with the world.

No words are needed to set forth the sinlessness of Jesus. He committed no sin, neither was guile found in His mouth.

Something is called for, however, to overcome the feeling, entertained by many, that it is no use to try to be like Jesus in His purity. He is thought of as the divine One who by His divinity is lifted above us in His ready discernment of the right and true; and in His desires and inclinations, and in His power of resistance, to such a degree that it is in vain to attempt to imitate Him. In one sense all this is correct; but it leaves two vital facts out of view.

The first one is that Jesus was actually tempted in all points like as we are, yet without sin. He kept Himself sinless by not yielding to sin. He did this not alone when He was led up of the Spirit into the wilderness to be tempted; but all through. As often as He was beset; as often as any provocation came to Him to turn aside from the straight path of duty; as often as He was tried by being misunderstood and misinterpreted; He put the temptation aside and walked on in His own serene way. He was never overcome by evil. He was never betrayed by His own heart. He could not be led into a wrong act.

The second fact which this statement that it is in vain to attempt to be like Jesus leaves out of the account, is that we are required to be like Him. It is not a sufficient answer to say that it is no use to try to climb to this lofty height; for just this is what is laid upon us. We are to keep ourselves from all defilements. We are to be blameless and harmless and without rebuke in the midst of all perverseness. This is one of the high ends Christ had in view in coming to us.

If we stop to review the situation a little we shall see

that Christ through His life and death accomplished three things for us. First, He took away the stains and guilt of all who believe on Him. Second, in what He said and in what He did He showed men how to live. He is the Light of the World. Third, He made it possible for men to secure the grace and strength they need in order to live upright and wholesome lives.

This is what he seeks and demands in His disciples. He seeks and demands lives that are not crooked, nor darkened with grossness, nor stained and compromised with any form or degree of corruption. "Be ye holy, for I am holy."

Paul speaks of Christ as One "Who gave Himself for our sins, that He might deliver us from this present evil world." When he used this language and stated this object had in mind by our Lord, the apostle no doubt had two thoughts before him. One is this large system of evil into which we are born, and by which we are held, and along whose currents we are carried to destruction unless rescued by the grace of God in Christ. The other thought is that of deliverance from the corrupt courses, habits and tendencies which are in us by nature, and which check our upward and forward movements. It is to put into us a new principle of life and give us new directions and aims, and make us new creations. This is what is set before us, and required at our hands; and it is what we are helped to realize,—deliverance from this present evil world.

Now with the light he has and the aid from God, a man who has named the name of Christ can be honest; he can be truthful; he can hold his slanderous tongue in check; he can be temperate and keep his body under; he can restrain his feet from paths of vice; he can be

kind in his judgments; he can put sixteen ounces into every pound of weighable merchandise he sells; he can give thirty-six inches to every yard he measures off to a customer; he can make his cans and his oil barrels hold just what they pretend to hold; he can keep the labels on the articles in which he deals from lying; he can withhold his hand from the adulteration of foods; he can be sincere and open and straight-forward. It is at once a lame and disgraceful apology for a man to make, and a sign that the lowest stages of moral flabbiness have been reached, when in view of the standards set up for him in Christ, he is all the time whining out, "Oh, I cannot!" "I cannot!" It is simply not so, he can.

There will be failures enough and more than enough through the infirmities of our poor human nature. But they ought not any of them to lie in the region of our common morality. It is a shame when the daily walk of a nominally Christian man suggests Christ, not by conformity, but only by contrast. A follower of Christ who will lie and cheat and defraud and connive at wrong and backbite and give loose rein to low and gross forms of self-indulgence and swing back and forth with the tides of the world! No, he is not a follower of Christ. There are weak Christians; and being weak Christians they are entitled to sympathy and patience. But this is not weakness; it is wickedness. The man who does these things is still in the gall of bitterness and the bonds of iniquity. He is still a lost soul.

Again, a man who is to walk as Christ walked will be loving and helpful. In one way or another he will be largely a servant of humanity. He will be a minister of good in his day and generation.

In the first place he will bear his own burdens in a manly way, and do his own appointed work with all fidelity. A man who means to be loving and helpful after the example of Jesus will never shirk nor slight his own personal tasks. This is a thought worthy of our most serious attention. For how much of the friction of society would be overcome; how many grounds of vexation and complaint would be removed; how much of reproach would be taken away and carping criticism arrested; if only each man were to meet faithfully his own responsibilities and do his own work, whether the highest in human estimation or only the lowest, as in the open light of eternity!

Is there not on all sides a sincere longing for the time to come when men and women shall see that honest faithful work is one of the ways of showing love and doing good in the world? If nails and pegs could be driven; if stitches could be taken; if seeds could be sown and harvests gathered; if wool and cotton and flax could be spun and webs woven; if bars and bolts and screws and shafts and springs and all the cunning handicraft of the artificer could be wrought; if goods could be bought and sold on our counters; if railroads could be run and ships navigated; if newspapers could be edited and instruction given, and lectures delivered, and books made, under the inspiration of the idea that one can really be useful and helpful to humanity by being true in his own place and putting conscience into every throb of the brain and every movement of the hand, it would mark a wonderful advance for the race.

In the second place, if one has it in mind to be loving and helpful after the example of Christ, he must needs go abroad from himself and take a warm and deep in-

terest in the welfare of others. It is written of Him: "For Christ also pleased not Himself." He made His life a toil and a sacrifice. He had a work given Him of the Father which called for the highest degree of self-denial and self-surrender; and He did it. "I have finished the work which Thou gavest me to do."

The disciple who would be like the Master must turn his thought outward. He must be eyes to the blind; feet to the lame; wisdom to the foolish; and strength to the infirm and weak. He must have a hand which is ready not merely to shut in on what he can get, but to open out with what he can give. He must have and cultivate the altruistic temper.

This is a great world of ours. It is full of want and woe and wickedness. A large number do not know what to do. They make but an awkward business in trying to live. A large number are bent on mischief. Take it all in all it is bitterly true that the whole creation groans and travails in pain. It is only by planning and toiling and suffering as Christ did, in a true vicarious spirit, that things will improve.

Two duties, therefore, are clearly incumbent on all who would enter into this vicarious spirit of Jesus and walk as He walked.

To begin with one must be ready to take hold with a willing mind and a prompt hand of whatever comes to his knowledge that has in it any promise of helpfulness. This was the habit of Jesus. He answered calls. He healed those who were brought to Him, or pressed their way into His presence. He did always the thing which was close at hand.

In this busy age men say they have no time to go out and look up cases of distress and waywardness, or to

give to special organizations. They say further that even if they had time they are wanting in the peculiar temperament and experience which qualify one to do these various sorts of Christian work well. But given the disposition to be helpful so far as opportunities are presented, and one need never step out of the tracks of his ordinary daily life to be eminently useful. Let a man help, counsel, encourage, lift up, influence for good, as he can, and in a little while he will find that he has rendered a vast amount of service in the same line as our Lord.

In addition to this, however, one must seek to be helpful. Christ came into the world to do a specific work. To this end was He born. When here He went about doing good. Nobody was so low down that He did not sympathize with him. Nobody was so far away that He did not desire his return and welcome him back. Nobody was so hopelessly lost that He did not try to save him. He was tender and pitiful. He sought the lost.

In the light of these facts is it not evident that if a man would be like Christ he must feel that he has some share in the regeneration of humanity? Take a man who is indifferent to the welfare of his fellows; who makes everything revolve around his own comfort and advantage; who never asks: "What can I do to serve and to save men?" "How use my skill, my money, my experience, my influence, my standing in the community, to lift men into a nobler manhood?" and will it not be seen at once that he is not living as Christ lived, and helping as Christ helped? To be like Christ one must go out of himself.

It remains to add that walking as Christ walked involves very much patience and forbearance.

It is the instinct of the natural man to give blow for blow; to answer railing with railing; scorn with scorn.

Some men have a very keen sense of personal dignity. It is easy to sting them into madness. They flash quick at any slight; or at any imputation which seems to imply a question of their motives or conduct. They are suspicious to a painful degree. They are always on the watch for offenses. They torture words into meanings they were never meant to convey. They misconstrue and magnify playful speech and insist that there must have been more meaning in it than appeared on the surface. They keep themselves in a ferment all the time over fancied slights. They are exceedingly uncomfortable people to get along with.

Some men cannot bear even a momentary discrediting of themselves. If in the discharge of their duty they have to suffer and endure reproach, they straightway fill the air with the loud wail of their complaints. It never seems to occur to them that it is possible for anybody to suffer and be silent.

Some men are naturally quarrelsome. They are always in a hurry to seize any occasion there may be for dispute. They are like John Bright's juryman, and are never able to agree with themselves even. They are never in their element unless in some sort of a wrangle. The difference between a man who has positive opinions, and stands up in a manly way and says what he thinks, and a man who is simply captious and grumbling, and who is all the time pecking at this and pecking at that, and keeping everybody about him in a state of chronic irritation, is something they can never comprehend. They appear to think it shows originality in thought, independence, and a commendable determination not to

be led about by the nose, to be always in opposition and all the time finding fault with everybody and everything.

Some men there are who lose heart and fall to fretting if they are baffled in their plans. If their efforts at philanthropy do not succeed at once they become misanthropic, and make the welkin ring with avowals that nobody can be found who has any heart in him.

Hence for one reason and another there is a good deal of impatience in the world. It is in ourselves. It is in others.

When we turn to Jesus, however, we find an example of patience and forbearance which is sublime. There was no thinking of evil with Him. There were no flashing strokes of resentment. There was no haste in self-vindication. There was no indignant answering of every accusation brought against Him. When He was reviled, He reviled not again. When He suffered He threatened not. He was brought as a lamb to the slaughter; and as a sheep before her shearer is dumb, so He opened not His mouth.

In a rushing, blundering and wicked world like this in which we live, there will always be much to vex earnest and righteous souls. Many things will go wrong through the incompetency and shiftlessness of men; many things through the perverse dispositions of men. We shall suffer sometimes from open injustice; sometimes from the honest misconceptions of our friends; sometimes from neglect; sometimes from the envies and jealousies of those who do not suspect their own hearts capable of entertaining such feelings. But in the midst of it all there is just one course for us if we are to walk as our Lord walked, and that is to be tenderly forbearing. In the face of all wrongs and oppositions, and all taunts and provocations, and all misconceptions of our

spirit and aim—still to be tenderly forbearing. To be defeated utterly in our efforts to help; to be rudely disappointed in our hopes, and smitten down by the very hands which ought to hold us up, as He was, and still to be tenderly forbearing.

After all this is the better way. As one can be like Jesus in his daily walk only as he is patient and forbearing, so it is through this patience and forbearance that life can be made to yield the best results. It will not be an easy thing for a man who is naturally impatient to subdue himself into a man of patience; nor to hold quiet under misjudgment and misrepresentation and cruel prejudice. Still it is always worth all it costs to be patient. Patience will sweeten the bitterest cup. Patience will soften the hardest blow. Patience is power. Patience is comfort. Patience in the soul is like ballast in the ship; it enables one to lie by and ride out the storm. Patience is the golden shield which parries the stroke of every malicious shaft. Patience is the harp through which the shrill winds become music. Patience is the oil which calms down the troubled waters. Patience is the Angel of God that walks with us through all the trials and sorrows and disappointments we are called to experience, and

“Gently whispers: Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well.”

The way to get the mastery of hot tempers and hold them in check; to stifle anger and keep it from violent outbreaks; to subdue pride and extinguish envy; to bridle rash tongues and restrain vengeful hands, is to cultivate patience until to exercise patience shall have become a fixed habit of the soul.

We need to sit at the feet of Jesus for a great deal of

instruction. Few things would be of more service to us in the practical ongoings of life than to learn of Him, how, on the one hand, not to give offense—and how, on the other hand, not to be easily provoked.

The view here presented of the relation of the believer to the example of Christ yields two or three inferences which it will be well not to try to escape.

It is in the duty of a man who has confessed Christ to try to walk as He walked. It is an unspeakable privilege; but it is also a duty. "He that saith he abideth in Him ought himself also to walk even as He walked."

This walking as Christ walked is a lesson to be learned. A man does not leap into the high art of it at once; he must reach it by stages. There is a true philosophy as well as wise counsel in the injunction: "Cease to do evil, learn to do well." We are to stop square in our sinning. From every iniquity we are to break off at once. If we are profane, if we are false, if we are licentious, if we are dishonest, if we are intemperate, if we are cherishing evil thoughts, if we are following evil ways, we are to make an end of it without a moment's waiting. But to know how to do well takes study and care. One will never do well after the example of Jesus without giving the matter the profoundest thought of which he is capable, and trying and still trying unto the end. A man who has this great lesson to learn cannot begin to learn it too soon.

Christ in His earthly life furnished the highest ideal of a true manly walk. It is good for every man, and for every man all through his career, to have some standard of perfection toward which he struggles. This is the New Testament thought. In Jesus such a standard is presented. If one would be such a man as George Herbert describes—a man

—"all symmetry,
Full of proportion, one limb to another,
And all to all the world besides."

he has only to be like Jesus in his thought and life. Jesus is the Typical Man. Jesus takes in all the attributes of a complete manhood. He realizes our highest conception of manhood. To attain "unto the measure of the stature of the fulness of Christ" is to be—*A Perfect Man.*

**The Redeemed Sinner in His Work for the
Kingdom.**

“For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again.”—*2 Cor. 5: 14-15.*

“And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world.”—*Matt. 28: 18-20.*

“The problem of restoring original and eternal beauty to the world is solved by the redemption of the soul. The reason why the world lacks unity and lies broken and in heaps is that man is disunited with himself.”—*Emerson.*

“The sin and ruin and despair that were in the world when our Savior came, which gave way to a celestial peace and righteousness wherever His gospel was preached, still remain and brood over the nations and call for a divine Redeemer.”—*Judson Smith.*

XI.

THE REDEEMED SINNER IN HIS WORK FOR THE KINGDOM.

One who believes in the Lord Jesus Christ may be hindered by circumstances and ability from doing what he would like to do in winning souls and advancing the Kingdom; but in his theories and sympathies he must acknowledge no limits except those which have been set for all His followers by Him who came to seek and to save that which was lost, and who died an atoning death on the cross, not for the few, but for "the world."

Whether interpreted by the simple fact of His being here on this globe and in our human form at all, or by the spirit He manifested towards those who were low down in ignorance and far away in unrighteousness, or by His express and uniform teaching, or by the tender aggressive impulse in the direction of those who were without He imparted to His disciples and which has been caught up and perpetuated by those who have come into most intimate fellowship with His "mind" in all the subsequent generations, there can be no doubt that He who was at once the Son of God and the Son of man carried the whole human race in His heart, and that it was a vital part of His plan to have the earth filled with a saving knowledge of His truth, and all wills brought into loving subjection to the will of the Father through faith in the Son.

We erect our distinctions; and we call some of the work which is to be done in the interest of the Kingdom "home" work, and some of it we call "foreign" work. There is no harm in this so long as we do not yield to the prejudices of a narrow partisan temper and set one kind of work in one department over against another kind of work in another department in a bitter and mischievous antagonism. It is a convenient distinction and a convenient way of distributing labor. Our Lord seems to have accommodated Himself to this kind of disposition or tendency when He said: "Ye shall be my witnesses both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth." The work might be divided up and in portions of it limited in form and sphere.

But it is not two works, but one; not two interests, but one; not two kingdoms, but one. The business in hand is as near to us as our next door neighbor and as wide as humanity. It is to reach all men everywhere. It is to bring all men everywhere—all classes and conditions and races—Anglo Saxons, Celts, Indians, Africans, Chinese, Japanese, into the faith of Christ.

Turning to the wider aspect of this subject, since it may be justly inferred that the greater includes the less, and dealing with the work of the redeemed sinner from the standpoint of what ought to be accomplished for the unevangelized nations, it will be found that there is abundant warrant for the proposition just announced.

It will be found in the first place in the direct command of Jesus Christ.

Our Lord said to His disciples—said to them, too, in circumstances to clothe His words in a sweet but awful sacredness and with a binding force of which they can

never be divested,—that they were to be His witnesses unto the uttermost parts of the earth and to make disciples of all the nations. For one who acknowledges a duty of loyalty to the Master, this would seem to take the question of the attitude which one may assume in regard to carrying the gospel to all peoples quite out of debate and settling it forever. Christ says it—what more is required? Just now in many of our theological circles the popular watch-cry is—“**Loyalty to Christ.**” Be it so. Nothing could be better. Only in illustrating this loyalty let it be remembered that in terms not to be mistaken nor evaded Jesus laid the service of acquainting the world with the way of salvation through faith in His name on His followers.

If a man says that he does not believe in Christ, and therefore rests under no sense of obligation to do what Christ declares He wishes to have done; or if a man says he believes in Christ, but prefers to put his own interpretation on His directions, and to pick and choose which ones he will follow and how far, his position, if not commendable, is yet intelligible. One can see how he has reached the place he occupies.

But when one avows his faith in Christ, and in all sincerity means to be true to Christ in what He requires of His disciples, it is difficult to understand on what grounds or by what process of reasoning, he can escape taking the whole world into his thought and sympathy. The saving grace of the gospel is for all. Jesus became incarnate, lived and taught and died and rose again that all might have share in His salvation. He charged His disciples to carry the good tidings of His redeeming love to all nations with the view and in the expectation of making all nations His followers and

securing by them the observance of His rules of life. Were there no other constraining motive, this alone, that Christ has imposed the duty on all who accept Him ought to be sufficient to bring every believer into line, and into line up to the high level of his resources and opportunities, in this large work of winning the world to the faith.

Especially is this so when one thinks of the way in which simple loyalty ought to be re-enforced and warmed by a feeling of gratitude. One who has ever been deeply conscious of the exceeding sinfulness of sin, and of the disability and condemnation into which he has been brought by sin, and at the same time realizes what it is to have been redeemed from sin and restored to the favor of God by the sacrifice of Christ on Calvary, will count it, not alone a thing morally proper, but one of the supreme privileges of life to meet the requirements and execute the wishes of him to whom the indebtedness is and ever must be so manifest and measureless. Unless—a supposition which would seem to be contradictory in terms—one who has been saved by the blood of Christ has lost all sense of the cost and value of his salvation, gratitude can hardly fail to quicken loyalty and spur to endeavors looking to the extension and upbuilding of the kingdom which are as outreaching in their sympathies and as all-inclusive in their scope as the commands of our Lord. This is the Great Teacher's own argument. "If ye love me, ye will keep my commandments!" One of the most important and imperative of all His commands is: "Go ye therefore, and *make disciples* of all the nations, *baptizing them* into the name of the Father and of the Son and of the Holy Ghost, *teaching them to observe all things whatsoever I commanded you.*"

Another ground on which to justify and encourage a practical interest in the larger work of the kingdom is found in the needs of the nations which are yet without a knowledge of Jesus Christ. These needs are the results of sin, and like all the results of sin they are deep and appalling.

The Parliament of Religions had many things to commend it, but one of the incidental disadvantages was the question it raised in some minds concerning the lost condition of the race. Under one influence and another there are those—never, perhaps, at any previous time so many as now—who take the ground that men are not away from God and under the condemnation of law in any such sense and to any such degree that Christian people are required to feel a special burden of anxiety about them.

But this need which has its source in sin exists, and it is at once an all-sufficient justification of attempts to reach the ends of the earth with the gospel and a demand to make these attempts which can no more be silenced without complying with it than can the cry of humanity or the voice of God.

“Unless,” as another has said, “the guilt of the pagan world can be proved, the missionary enterprises of the Christian Church, from the days of the apostles to the present time, have all been a waste of labor. Nay, more, if the sin and ill-desert of the entire human race, in all its generations, cannot be established, the Christian religion, involving the Incarnation of God, is an attempt to supply a demand that has no existence. Both theoretical and practical Christianity stand or fall with the doctrine of the universal guilt of man. It is no wonder, therefore, that Paul enters upon a line of argument to demonstrate the ill-desert of every human creature

without exception, and to prove that before an unerring tribunal, and in the final day of adjudication, every mouth must be stopped, and all the world become guilty before God."

What is the apostle's charge? Writing to an association of devout believers which had somehow sprung up at the very center of the world's progress and power, he asserts that men in the mass have obscured the light originally given, have put away the knowledge of the true God, have invented base and revolting sins, and have descended in the scale of corruption and degradation till whole multitudes are lower down in self-indulgence than the brutes.

Facts justify this indictment.

The subject of a sinfulness in whose guilt and degradation and bondage the whole human race is involved has had treatment in an earlier chapter in this volume. But a few additional facts of the same general import of those already adduced will have pertinency here, and aid in deepening the conviction of the need there is that all men in all lands should be taught the way of life through faith in Christ.

The Rev. Dr. S. J. Humphrey, for many years one of the district secretaries of the American Board, and a man of well disciplined mind, wide knowledge and discriminating judgment, when in active service published a collection of testimonies which he called *The Night Side of Missions*. These testimonies were gathered fresh from the field, and from such competent witnesses as Colonel Davis of Japan, the late lamented Alexander Mackay of Africa, Mr. Jones and Mrs. Capron of India, Mr. Beach and Miss Haven of China, Dr. Frank Gates of Turkey, and others of other lands equally qualified

to form intelligent and trustworthy opinions of the actual moral condition of these various peoples. It was sad reading; for the statements made concerning the gross immorality and corruption of all these unevangelized communities were uniform. Lying, indolence, licentiousness, indifference to humanity, the utter absence of anything like a home life as we conceive it, were shown to characterize society in all sections and circles which are without the gospel.

Take the single instance of Japan.

Japan, as everybody knows, has sprung with a wonderful alertness into the fellowship of the active, self-reliant and aggressive peoples of the earth. It is quite clear how this result, in part at least, has been brought about. If the ports of Japan had not been forced open, and if Christian impulse had not been given to some of the most receptive and energetic of the people, and if representatives of the best thinking and the best life of the land had not gone abroad to gather instruction and inspiration from people who had accepted the Christian faith and were fostering Christian institutions, even though imperfectly, this old Empire, far remote in the seas, would have remained stationary.

But for all this the moral and spiritual deficiencies of the Japanese are shocking. Men and women visit that country, and are invited here and there and treated with exceeding courtesy by all whom they meet. After a few weeks spent in these surface observations, they come back and entertain their friends and the clubs with glowing accounts of the beauty and sweetness of domestic life and social life among these charming Orientals. Alongside these representations, however, place the evidence furnished by one who knows,

Dr. Davis, to the delight and profit of many, wrote in English a brief biography of Mr. Neesima. In this biography there were two paragraphs bearing on the domestic life of this rare man. The first one read as follows: "Soon after Mr. Neesima came to Kyoto, he met Yamamoto Yaye, a sister of the blind Counselor of the Kyoto Fu. Meeting her again and again at her brother's house, he became acquainted with her, and the intimacy ripened into affection, and in the autumn of that year they were engaged." The second one was to this effect: "In the letters he wrote us from America, while there in 1885, it was very touching to see how much he felt the separation from Mrs. Neesima, and how he also remembered to ask us to help her bear her loneliness."

Could anything be purer or more fitting than the sentiment expressed in both these statements. Mark the sequel. When the book was to be translated into the Japanese language that it might be read by the Japanese people, these two paragraphs had to be left out for the reason that there are no forms of speech in the Japanese tongue in which these simple and sweet ideas can be conveyed without giving the impression of licentiousness.

In making this public Dr. Davis well said: "Comment is unnecessary. I have stated the facts, and while I believe there are true unions here, with heart affections, these facts were a revelation and an astonishment to me, and revealed a condition of society, which, after a residence of nearly twenty years, I did not fully realize." "After a residence of nearly twenty years," bear in mind.

Yet our keen-eyed and nimble Pucks who girdle the

earth not in forty minutes, but in six months, and whose stay on the Island is probably less than twenty days, and who do not know a syllable of the language, and who see life only in the most hurried, outside way, come back to us brim full of exact knowledge of the situation, and with the most confident testimony that the morals of Japan are about all that could be desired!

The simple truth is that the pagan peoples, one and all, Japan, China, India, and the others of them, sit in the region and shadow of death. The millions of the Dark Continent are so stupid, many of them, and coarse and grossly animal that some have been disposed to deny them a place in the ranks of humanity. When Fidelia Fiske took her place among the descendants of the old Persians, this was the cry the situation wrung from her heart: "I felt pity for my poor sisters before going among them; but I was moved to anguish when from actual contact with them I realized how very low they were. I did not want to leave them, but I did ask: 'Can the image of Christ ever be reflected from such hearts?'" The world turns back in admiration to the achievements of the Greeks in learning and art. But with all the Greeks did, and with all they came to be, there was nothing in the vocation of licentiousness to startle the moral sense of the Athenian civilization. The nations have gone out of the way. Even if they had the disposition, they are without the power of self-recovery. Like bodies which have lost their centripetal force, they fly every moment further and further from the center of light. All humanity needs Christ.

If, however, the needs of these pagan peoples are such as to call for efforts the most energetic to reach

and save them, their value in God's sight and the possibilities which are lodged in the souls of each and all of them furnish another reason of the most positive and commanding sort for trying to lift them up into the light and purity of the glorious gospel of the Son of God.

The tendency with us is to under-estimate souls. We weigh them in the wrong scales. We judge them by the wrong standards. We look at them in the wrong light. We allow the indifference and scorn we feel for those who are impure and unworthy and base and criminal to shape our opinions concerning the intrinsic worth of men in general. The better way is to judge all by the estimate we place on the select few. Fathers and mothers should value children, not from the standpoint of the coldness and disdain, perhaps, with which they look upon the ill-clad, unwashed and bad-mannered urchins of the ally; but by the tender love with which they regard the little ones who gather at their own firesides and tables, and fill such a large sacred place in their hearts. This is the way in which to climb up to God's thought of the preciousness of children. For intrinsically all children of all parents the wide earth over are of equal value. Children who play to-day on the banks of the Ganges and the Lena, and who go in and out of rude Mongolian huts, or who are exposed to neglect and cruelty because selfishness or blind superstition is more than a match for parental instinct, have in them all the high possibilities of those who gladden our own home circle. It is the same with children grown to adult years. No partiality of kinship, no fondness of affection, no closeness of association, can by any possibility impress on one

too deep and earnest a conviction of the worth of a human soul. All that the warmest love can feel toward the most cherished object is but a feeble approximation to the divine thought of the essential value of every human being.

To our self-complaisant pride this may not seem so. But unless we have everything wrong,—wrong views of our own natures, wrong views of God, wrong views of Christ, so it surely is. Here and now, for social purposes, for civil purposes, for educational purposes, for the purposes, of industry and science and art and good order, men low down in the ignorance and degradation of barbarism, or far astray from good morals are not to be compared with those who are the rare ripe products of centuries of faith and culture and all the splendid privileges of a Christian civilization. But estimated by the mental and moral faculties with which they are endowed and of what can be made of them, there is no difference. Placed side by side in the gateway of eternity, the highest in all his wealth and culture and the lowest in all his want of culture, but stripped of everything which good fortune or earthly partiality has power to confer, and with the full light of heaven playing upon them, what is there in these souls in the way of difference to be compared for a moment with the august facts of their nature in which there are no differences? Not to accept this is to degrade ourselves and belie God. The human soul has in it sublime possibilities and is of transcendent worth.

Many names and many groups of names might be cited both in proof and in illustration of this inference. The accounts of missionary operations in the Sandwich Islands, in the New Hebrides, in Micronesia, in Japan,

in Madagascar, in South and Central Africa, in Egypt, in the various provinces of China, in India, in Persia, in Turkey, in Mexico, and wherever the story of the cross has been told, are rich with examples of what the rudest and lowest specimens of mankind may become when the great truth of the redeeming love of God in Christ has fairly taken effect in their lives, and they have caught the impulse under which the dominant races of the world have been elevated into refinement and power.

Consider an instance like this of the Indian who came in the latter part of his life to be known as the Rev. Peter Jones.

He belonged to one of the most degraded Indian tribes of Canada. Out of curiosity he was led one day to attend a religious service held in the forest. His mind was quickened; his heart was touched; and he became conscious of a need which his paganism could not meet. Salvation through faith in Christ was explained to him, and he embraced it. At once all things became new. The love of God, as he realized it in the Son of God, kindled an intense love in his soul for others. His heart went out to his people, and he was filled with an intense desire for their conversion and uplifting. Helped by friends he secured an education, became a preacher of the gospel, and in virtue of his energy and whole-souled consecration to his work, hundreds of his associates in barbarism were won to the better way.

It was not alone, however, his rude Indian associates who recognized his abilities and acknowledged his influence. His capacity was so marked and he became so cultivated in all the graces of attractive public speech, and, better than all else, he somehow found his way

into such a deep and thorough knowledge of the precious meanings of the Scriptures, that many of the most intelligent Christian men in Great Britain and America delighted to listen to his words. Withal he mastered the fine art of gentlemanly conduct. He knew how to behave; and when admitted into the presence of Victoria he charmed both the queen and her court by his intelligence and fine Christian courtesy.

Another illustration of the possibilities which are in men, even those which seem to be most deficient in promise, and of what can be made of them through the renewing energy of the gospel, is found in Samuel Crowther, the slave boy who became bishop of the Niger.

This boy was born in one of the most degraded and savage districts of Africa. Of course no exact date can be fixed for his birth, but the opening of his eyes on the light was not far from 1810. At the age of about twelve he fell a victim to the man-stealers, and experienced the usual barbarities which attended this horrible business. In the distribution of captives this little fellow became the property of the chief of the tribe which had captured him. In a little while he was sold to a Mohammedan woman who took him to the coast in order to dispose of him to the Portuguese traders. Before the bargain was effected the boy was forced to submit to a careful examination of his points as a horse might be. At length the transaction was closed, and along with one hundred and eighty-six others, he was hurried on board a slaver, and with the rest thrust down into the deadly hold. The wretchedness of the whole miserable company of them was such that they would gladly have welcomed death.

Two English men-of-war became their special providence; for cruising along the shore they caught sight of the slave-ship, gave chase, overtook and captured her, and liberated all these poor bondmen. The young slave-boy, now no longer a slave, was taken to Sierra Leone, put under the care of a teacher in one of the missions there, and set in the way of an education. He showed wonderful diligence and aptitude in learning. He was taken to England when about seventeen years old where he spent a year in study. Returning to Sierra Leone he became connected with an educational institution which had just been put on its feet, and there completed his preparation for his life-work. He gave himself through teaching and preaching and in many other efficient ways to the salvation of his people. His capabilities and character were so commendable and his success along his chosen line was so great, that on St. Peter's Day, in 1864, at the Cathedral of Canterbury in England, Samuel Crowther was consecrated a bishop and assigned to the Episcopal jurisdiction of the Niger.

He was equal to the duties of his office, and was worthy to stand in the line of the apostolic-succession to which God, long before any bishop's hand had been laid upon his head at Canterbury, had assigned him. In the great missionary conference in London in 1888, there was no member who was treated with more respect, who carried himself with more propriety, who appreciated more keenly the significance of the occasion, and who spoke more to the point or with more courage. At twelve a slave-boy; at fifty a bishop; at seventy-five an honored and efficient member of one of the most important missionary gatherings of modern times!

The simple story of Jemmy Beman yields the same

inference—surprising possibilities lodged in every human soul. He was a Fuegian. His race is by general consent amongst the lowest and least hopeful of all the inhabitants of the globe. The climate into which his birth introduced him is one of the most trying in the world. Snow falls every month in the year and is all the time in sight on the mountains. Glaciers stretch from the heights to the sea. Sailors describe Terra del Fuego as one of the most dreary and horrible regions of which there is knowledge. The people wear no clothing until they reach an advanced stage in youth, and they have no homes or shelter of any kind. Their diet is repulsive and their feasts are marked by filth. But this lad, taken to England, was made acquainted with the habits of civilized life, became a Christian gentleman and went back and spent his days in disinterested labors for his people.

The name of Joseph Hardy Neesima can hardly fail to have suggested itself as an exceedingly brilliant example of the capacity for thinking and forming lofty plans and bringing about magnificent results which lies back in pagan minds and needs only opportunity and wise stimulation in order to bring it out into full development.

While yet in his teens he one day read the words: "In the beginning God created the heavens and the earth." Already he was longing for God and he said to himself at once: "This is the God I want." He traced the sentence he had read to the Bible, and the Bible to America. In secret he formed his plans to leave his country, though in violation of a law that was punishable with death, and find the light his soul craved. The concealment on ship-board, the strange providence

which led his steps into one of Alpheus Hardy's vessels, the kind reception he received into the family of this man who was at once a Merchant Prince and a Christian Philanthropist, the nine years training at Phillip's Academy, Amherst College and Andover Seminary, the invaluable services he rendered to the Japanese Embassy when it visited this country and Europe, the ordination to the ministry which was given him in Boston at the close of his educational course, the return to his native land mentally and morally equipped for a mighty work in behalf of Christian education, the founding of the Doshesha college, and the tremendous influence which through the college and many other ways he came to exert on the Japanese government and people—all these are familiar and cherished facts.

Neesima, the run-away Japanese lad, joins hands with Jones the low-down American Indian, and with Crowther the slave-boy of Africa, and with Beman the degraded Fuegian, and with uncounted numbers of others in demonstrating the sublime possibilities and the measureless value of human souls.

In addition to all other considerations it is to be noted that it is in accordance with the genius of Christianity to go out of itself and carry light and cheer and help wherever they are most needed.

The Church of Jesus Christ, by instinct and of necessity, is a missionary organization. It is a city missionary organization; it is a native-land missionary organization; it is a foreign missionary organization. It is a missionary organization whose work is near and far, and amongst all who are out of the way in sin. Whenever the church is alive it is aggressive, and in its aggressiveness it sees no limit in its aims short of all

mankind. All the great commands and the great examples of the New Testament take us out in altruistic directions. To go out in serviceableness is the logical outflow of love for our Lord.

It is a pitiable conception of the mission of Jesus, and it is a still more pitiable conception of following Jesus, to circumscribe our sympathies and interests by the bounds of our own personal needs or of the personal needs of the little circle in which we may chance to move. Things near ought to be done, and done with all the more alacrity and energy because they are near; but things afar ought not to be left undone. Were all men and women who have named the Name which is above every name, true to the spirit of Jesus, there would not be a community on the face of the earth so degraded and offensive, nor so remote and inaccessible that some Paul or Philip or Judson or Carey or Duff or Livingstone or Blodgett or Booth or Schauffler or Armstrong would not speedily find his way into it with the glad message of life and light.

One of the early writers assures us that within a little more than a century after our Lord's passion there were Christians in every country known to the Romans. Tertullian speaks of districts inaccessible to Roman arms that were subdued by the power of the gospel. In an almost incredibly short space of time the glad tidings of great joy were proclaimed not only to Jews, Greeks and Romans, but also to Britons, Gauls, Spaniards, Hindus, Arabians, Persians and Scythians. There are facts to warrant the statement that within a decade and a half after the Ascension, all Persia, all parts of Assyria, Armenia and Media, the region about Babylon to the very gateways of India, came in some measure under

the power of Christianity. This is the way in which the faith of Christ interpreted itself to the men who embraced it at the outset. It was alive with aggressive energy.

So whether we feel the full force of the injunction of Christ or not; whether we feel the degradation and needs of the pagan nations or not; whether we feel the value of souls and realize what sublime possibilities are in them; if we feel Christianity we cannot help going out of ourselves to the aid of others. It is at once the spirit and glory of Christianity. So far from turning aside when pride and prejudice and ignorance and immorality are to be encountered, these are but so many voices calling as in accents of infinite compassion to all adherents of the Lord to move straight forward to help. This is the explanation of the conquests which Christianity made in the region round about the Mediterranean Sea and in Northern Europe and in Great Britain,—men were constrained by the faith that was in them to go out of themselves and beyond their own circles.

Much is said in these days about the exclusiveness of the churches, and the drifting away of the churches from the masses. It is affirmed that cultivated people and rich people and people of good standing in society have taken possession of the churches, or if not of all of them of the leading churches, and converted them into clubs and made them the centers of fashionable coteries. There may be instances, doubtless there are, where this accusation has some ground. But the blame does not attach to Christianity. It belongs to the imperfect apprehension of the truth and the incomplete consecration to the will and spirit of the Master on the

part of those who are taken to be the exponents of Christianity.

Christianity does not go to a man at home or abroad and say: "You have wealth; you may become a disciple of Jesus;" or, "You have social position; you may become a disciple of Jesus;" or, "You have a large mind, well cultivated and richly stored with knowledge; you may become a disciple of Jesus;" or, "You are strong, self-reliant, forceful, able to hold your own and make headway against opposition; you may become a disciple of Jesus;" or, "You have moral rectitude, you are free from the more flagrant vices which shame and burden our human nature; you may become a disciple of Jesus;" or, "You are of the right age or the right temperament or the right party; you may become a disciple of Jesus." Never; never, at any rate if it be Christianity and not a sham. Never, if it be Christianity, and not a little dainty nosegay of æsthetics. Clubs in their pride of exclusiveness may speak in this fashion, but not Christianity. Christianity stands front to front with man and appeals to him on the basis of his manhood alone.

Christianity does not pass by wealth. It would be glad to number amongst its sincere and earnest votaries all the Rothschilds and Goulds and Vanderbilts and Morgans and Rockefellers and Fields and Armours and Astors there are. It does not overlook men and women of high social position. There is not a true disciple of Jesus Christ anywhere who would not be glad to see the "Four Hundred" of all our great cities leave their miserable rivalries and social dissipations and devote their energy and influence to causes worthy of their own capabilities and the divine approbation. It does

not ignore the gifted and cultivated. It loves to recite the list of its great scholars and orators and poets and artists. No day passes in which earnest prayers are not offered for the conversion of men like Ingersoll and Spencer, and for the descent of the Holy Spirit upon all literary circles and institutions of learning. It does not exclude for a well-balanced temperament and a well-ordered life. Everybody who loves the Lord wants the Samuels and the Nathaniels and the Timothys and the Channings and the Rutherfords to come into the fellowship.

But if Christianity does not pass by these classes neither does it pause at these classes. "Come"—that is the sweet invitation which is addressed by our Lord to all men everywhere. It is a word for kings on their thrones, for philosophers in their seclusion, for artists and scientists and poets and orators and authors, no matter how exalted in ability and excellence. It is a word also for the poorest and most abandoned wretch on the earth. It is a word for the unfortunate creatures whose haunts are in the slums. It is a word for the tramp. It is a word for the prisoner locked in behind his prison bars. It is a word for the wild savage on the plains and for the ignorant and despised negro toiling away in his lonely field of rice and cotton. It is a word for the Chinaman, who, in his bondage to superstition and idolatry plots assassination and joins in destructive raids against those who come to tell him better truths than he knows and to open to him higher forms of life. It is a word for "The Unspeakable Turk," who to the strain of lawlessness and cruelty he received from his Tartar ancestry has added the wild fanaticism and quenchless determination of the Moslem faith, and who thus for a

double reason finds satisfaction in using torch and sword and murderous bludgeon to lay waste the property and destroy the lives of those whose mission to his land is one of love and light and joy to all the people. It is a word for all lands and races. It is a word for every section of humanity. It is God's word to every human soul. Being God's word to every human soul, it has been and is and must continue to be no small part of the business of men and women redeemed by the grace of God in Christ to utter this word in the ear of all the race.

This labor for people far away, even at the end of the earth, as well as for people near at hand, is not without ample rewards and self-defensive advantages.

To help others in legitimate ways is to promote our own welfare. To be indifferent to others is to invite future disaster. Ships now plow all waters. Commerce and trade stretch out their hands to all countries. Moral standards act and react on people. Industry and thrift stir industry, but low forms of thought and life anywhere tend to depress forms of thought and life everywhere. It would be better for this nation if all the states of the nation were as far advanced in intelligence and moral worth as are the Commonwealths of Massachusetts and Iowa. It would be better for our republic were the republic of Mexico made up of a population like the sturdy men and women of old Scotland. Were Turkey elevated to the plane of Christian principles, it would lift all Europe to higher levels. Save China or save India to Christian truth, and the salvation of all the people who now know Christ would be more secure.

There was a time when the solidarity of the race had little practical significance. That time is past. Our

scholars, our teachers, our explorers, our merchants, our promoters of industrial enterprises, our missionaries, are everywhere, and peoples and interests are intermingled the wide world over. Were the leading manufacturers and merchants of the leading Christian nations only eagles, up in the heights taking wide surveys of things, and not moles burrowing in the ground, there would not be one of them who would not be a generous giver for the futherance of foreign missions.

Even the material gains are not few which have come back to the Christian nations in return for their efforts in behalf of the non-Christian peoples and races. Missionaries have helped commerce by civilizing savages and elevating them into consumers of manufactured goods. During the fifty years that foreign missionary activity was kept up on the Sandwich Islands less than a million and a quarter of money was spent. In other words, the entire cost was far inside the cost of just one iron-clad. But there have been single years—one of them as far back as 1867—when the Sandwich Islands bought articles of merchandise to the value of nearly \$2,000,000; and the bulk of these goods came to them from the United States. These islands have repaid over and over again to the manufacturing and mercantile classes of the civilized world all the money that ever was spent in their evangelization.

But this is to state the truth only in part. The whole truth is that Christianity, through the agency of Christian missions, did in this instance, as it has done in numberless other instances, a service to business interests which business interests would never have done in their own behalf. As was intimated a moment ago, commerce is blind to its own welfare. Commerce proceeds

on selfish maxims. If left to itself it will often work its own speedy ruin. Mere traders came near utterly depopulating the Sandwich Islands. Mere traders go to the heathen with only the vices and diseases of the civilized world, and their influence is often both cruel and destructive in all its tendencies. They go into Africa with slave-chains and rum. They go into China with opium. They go to Alaska to steal and destroy. They go to the far islands to cheat and debauch. Missionaries, through the influence of their teaching and their consecrated lives, hive the bees and set them to making honey for the markets. The traders come along and overturn the hives and rob them of their gathered treasures, and leave the future to look out for itself. This is commerce—Italian commerce, Spanish commerce, German commerce, Dutch commerce, English commerce, American commerce. Missionaries make mouths that want better food. Missionaries make backs that want better clothing. Missionaries make families that want better shelter and more conveniences. Missionaries make civilized states; and mills and plows and printing presses and telegraphs and railroads follow in their track.

Nor is this all. Missionaries have introduced new raw material to be worked up into articles of trade, and opened new sources of supply. It was an African missionary who discovered African India-rubber, and brought it to the attention of the public. It was another African missionary who opened the way for the uncovering of the diamond-fields of Cape Colony. It was a couple of missionaries who made the world acquainted with the medical qualities of quinine. It was missionaries like Father Hennepin, working in co-operation with explorers and traders, like La Salle and Joliet, who

opened the way into the whole vast region of the North West in which so many millions now have their happy homes.

Were this view to be broadened to include the contributions which missionaries have made in the departments of geography, ethnology, philology, botany and other spheres of knowledge, it would be readily seen what vast stores have been added by these men to the wealth of the world's intelligence. It is only necessary to mention the names of Carey, Bridgman and Livingstone, and recall the services they rendered by learning and discovery, to make good this position. Many native languages have been reduced to writing by the missionaries. These missionaries have also translated the Bible in whole or in part into more than two hundred and fifty different tongues or dialects of peoples who else would have had no knowledge of the Scriptures.

Professor G. Frederick Wright, of Oberlin, not long since brought to public attention through the pages of the *Bibliotheca Sacra*, one of the most remarkable instances of the influence exerted by a missionary, toiling on his foreign field, upon foremost minds working at their tasks at home, of which we have knowledge. It is the instance of Dr. John T. Gulick, of Osaka, Japan. As is well known Dr. Gulick was born of missionary parents in the Sandwich Islands. This for a while was his field of labor. Later he was transferred to Japan. Through his incidental studies he came to be a recognized master in those lines of thought which converge on the doctrine of evolution. His "propositions," so Professor Wright affirms, are "a far-reaching argument both for Darwinism and for Theism, for they

rule chance out of the problem and reveal a law whose source is invisible but all-powerful, and which can be no other than the eternal, omnipotent fountain of all orderly movement." Prefixed to an article furnished by Dr. Gulick, and published in *Nature* about eight years ago, are the following words by the late George H. Romanes. Mr. Romanes was the editor of *Nature* and one of the very ablest expounders and advocates of his theories which Mr. Darwin left behind him. "I cannot allow the present communication to appear in these columns without again recording my conviction that the writer is the most profound of living thinkers upon Darwinian topics, and that the generalizations which have been reached by his twenty years of thought are of more importance to the theory of evolution than any that have been published during the post-Darwinian period."

This is remarkable testimony. But the aim in bringing forward the fact disclosed in these statements is not merely to emphasize the ability and learning of one of our missionaries and to make just recognition of his services to science, but to say that it was mainly through the influence of Dr. Gulick, the missionary at work in a far off land, that Mr. Romanes, the scientist, struggling with his profound problems at Oxford, in England, was led back from the cold and barren and comfortless negations of atheism into which he had drifted to a substantial recognition of the faith of Christ.

Thus is there a back and forth play of reciprocity even in our foreign missionary operations. Thus it must be more and more.

We have reached a period in the world's progress when we not only may but must receive somewhat from

these countries and races to which our missionaries go, and in the midst of which they labor. In a new sense humanity has come to be a unit. We may say, if we will, that we care nothing for China, but in the interplay of thought and sympathy which characterizes our modern times, and in the oneness of interest which telegraph and swift-speeding ships and railroads have created, the atmosphere of the Celestial empire is mingled with the air Americans are forced to breathe. We may say, if we will, that we care nothing for India, but the thought of India is penetrating our literature as never before, and is affecting strange modifications in the voices of some of our pulpits. In the long run the Christianity of America can be saved only by saving the world.

But over and above all these considerations and compensations is the thought that in acquainting men and women with Christ and winning them into the faith we are saving souls from death and covering a multitude of sins. We are aiding in restoring the image of God, and increasing the number of glad full lives and adding to the moral and spiritual wealth of the universe.

What a gospel it is then, this gospel of Jesus Christ! Did anybody ever hear of such a plan or scheme for the benefit of mankind? Was there ever a commission given by anybody else like the commission given by our Lord to His disciples? Were there ever such promises of help made to anybody else as were made to those who should carry this commission into execution? Were there ever such glorious results achieved by any other agency as have been achieved by the simple telling of the story of redeeming love through faith in the cruci-

fied Savior? Was there ever a worthier fellowship of men and women engaged in any enterprise than those who answer to the roll-call of missionaries from the days when Paul left his native land and set foot on European soil, to these later days of Carey and Judson and Livingstone and Hamlin and Gulick and Davis and Gates and Fidelia Fiske and Ada Haven, and all the other resplendent names of consecrated workers both at home and abroad whose crowns will shine with the brightness of heavenly glory forever and ever?

The Redeemed Sinner in Heaven.

"And I heard a voice from heaven saying: Write, blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors."—*Rev. 14: 13.*

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."—*John 14: 2, 3.*

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads, and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."—*Rev. 22: 3-5.*

"I think of those who have gone on, not as buried in the dust of death, not as sleeping in the darkness and the silence. I think of them as ascending the starry heavens and standing before God and hearing the Master's voice of welcome and acclaim and joining in the worship of angels and of saints."—*Storrs.*

"Behold the hosts
Of Christ's triumphal march and all the fruit
Harvested by the rolling of these spheres."—*Dante.*

"Suffice it if—my good and ill unreckoned
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.
Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace."—*Whittier.*

"Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steps of light;
Tis finished, all is finished,
Their fight with death and sin;
Fling open wide the golden gates
And let the victors in."—*Dean Alford.*

XII.

THE REDEEMED SINNER IN HEAVEN.

Dr. S. Wells Williams, the author of "The Middle Kingdom," in the opening of his second volume, takes occasion to refer to the difficulties one labors under in trying to convey correct ideas of the habits and customs and notions of a foreign people to those who have never seen them. The difficulties, of course, will be in the ratio of the unlikeness; and in instances where the differences in views and training and methods of life are as marked as they are between the extreme eastern and western nations of the earth, these difficulties will be very great.

He quotes a French writer who says: "The habit we fall into of conceiving things according to the words which express them, often leads us into error when reading the relations of travelers. Such writers have seen objects altogether new; but they are compelled, when describing them, to employ equivalent terms in their own language in order to be understood; while these same terms tend to deceive the reader who imagines that he sees" the objects described "under these designations as he has been used to see them, when, in fact they are quite another thing." To these words of another he adds: "This confusion of terms and meanings proves a fruitful source of error in regard to an accurate knowledge of foreign nations, and a just conception of their condition. For instance, the terms, *a court of*

justice, a common school, politeness, learning, navy, houses, as well as the names of things like *razor, shoe, cup, bed, pencil, paper*, are inapplicable to the same things in England and China; while it is plainly impossible to coin a new word in English to describe the Chinese article, and equally inexpedient to introduce the native terms." A Chinese razor, for example, picked up by a stranger, might be taken, so he says, for an oyster knife, or a wedge; but its use determines what it is, and there is no way but just to call it a razor.

Hence the wise suggestion is made that in reading of these eastern countries one should always qualify his conclusions by remembering that a fact communicated under cover of any given word or phrase may not be quite the same thing to men looking at it from the standpoint of different modes of thought and civilization.

If this be true with respect to imparting and receiving knowledge concerning a remote people, who, notwithstanding their many points of divergence, have yet so much in common—birth into the same lot of humanity, residence on the same globe, life under the same earthly conditions, the same organs and faculties, the same general needs and hopes and fears—how much greater will be the embarrassment when the outlook has to be upon another world, and the conditions and circumstances of life are wholly changed!

Complaint is often expressed, and it is sometimes made a ground of criticism, because more is not told us in the Word of God about the soul after death. But is it at all certain that more could be told us? We are under the limitations of the present system. Our souls are full of prophecies and longings. The universe is

about us and we are conscious of it. The light of the eternal spheres breaks through and we walk in it. When, however, we undertake to reduce experiences to definite forms of expression, to gather up and formulate our knowledge, to indulge in imagination, to evolve conjectures, to reason about the way things are to be when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, we find everything coming to us, as it must, under earthly types and similitudes.

This is a characteristic of all the revelations made by God to men—they are accommodated to men. He speaks to the inhabitants of the earth in their own language. Angels make their appearance in the guise of human beings. The supreme manifestation of God was through an act of incarnation. The Word was made flesh and dwelt among us. The air, subtile, tenuous, always alive with motion, just breathed out, gives us our conception of the Holy Spirit. We think of the sorrows we dread and the joys we anticipate in the world to come under material imagery. The redeemed have a "place." "I go to prepare a place for you." So also do the lost. Judas went to his own "place." Heaven is a "country,"—a heavenly country; a "kingdom,"—a spiritual kingdom; a "city,"—a celestial city. We look forward to a building—a building of God, a house not made with hands, eternal, in the heavens. Things with which we are familiar are spiritualized and projected into the future. We do our best to translate the unseen into terms of the seen, and to paint etherial figures with earthly pigments.

As a matter of fact very little attempt is made in the Scriptures to furnish the details about which specula-

tive minds are always so curious, and minds the most devout are often so deeply exercised. Jacob in his dream saw a ladder with foot on the earth and top reaching to heaven, and on it the angels of God ascending and descending. From above it came a voice; but it was a voice guiding and encouraging him to discharge of his earthly duty. It disclosed none of the mysteries of the world which is beyond the stars.

Paul was opulent in visions and revelations. God bent down very close to him. Whispers which the most of us never detect were audible to his sensitive ear. He was caught up into the third heavens; marvelous things greeted his quickened senses; but the words he heard were unspeakable. This sudden and special uplift of his soul into celestial light enabled him to add nothing to the stock of the world's knowledge of the details of heaven and the heavenly life. Earth has no speech nor language suited to this kind of communication. Even had the power—the supernatural power—been given to the great apostle to tell what he had heard, men could not have apprehended his disclosures. Through the grace bestowed for the experience—so severe—of his hour of martyrdom, Stephen saw the heavens opened, and looking in, he beheld the glory of God, and Jesus standing at the right hand of God. What he might have tried to add had not the angry mob rushed upon him and hurried him to his death, we may not conjecture. But he gave no hint of anything other than just the heavens opened, and the glory of God shining through, and the Son of man at the right hand of God. The dead who were brought to life again came out from the mysterious and awful shadow which for a little time had enveloped them with sealed lips.

Jesus, who surely might have gone into particulars and thrown light on many of the questions which arise in the mind concerning the mode and occupation and environment of life in the world to come, had it been deemed expedient or possible for anybody to do so saw fit to confine what He had to say on the subject to general statements. Both in the gospels and epistles pictures the most attractive are thrown on the canvas; but they are of the impressionist order, and the filling in is left to inference.

It doth not yet appear what we shall be. We know what we are now. If we believe in Jesus Christ, we are the children of the Father, redeemed and assured of everlasting blessedness. We know for substance to what we are to come—we are to be like the Son of God. We know, too, where we are to be,—we are to be where He is.

Would it not be well to rest content in this? Instead of being impatient because so little is disclosed, ought we not to be profoundly grateful that so much is made known? For though there be not enough to satisfy our over-eager inquisitiveness, there is enough to warrant faith and to be a ground of hope,—enough to stimulate effort and to set the whole being on fire with the determination to win heaven. There are things which the eye has not seen, nor the ear heard, and which have not entered into the hearts of men, prepared for those who love God; but some of these very things have been revealed through the Spirit; for the Spirit searcheth all things, yea the deep things of God. Certain general laws governing life in the heavenly world, and many distinct foreshadowings of what are to be the exemptions and privileges of souls in the future state are

brought to us in the Word, and in these revelations we can trust.

Two questions here confront us. The first is a question of What and the second is a question of When.

What, then, are some of the beliefs we are entitled to hold, and some of the inferences we are justified in drawing, and some of the hopes we may properly cherish, in view of what is certified to concerning life, and the conditions and opportunities and occupations of life, in the realm which lies out beyond the Valley of the Shadow?

First of all we may stand secure in the confidence that there is such a life.

Above and beyond us there is a heaven. There is a Father's House, and in that house there are many rooms. This earth is one of them. When we disappear one by one from the circles of this sphere on which we have been moving, it is not to drop into the darkness of non-existence; it is not to go nowhere; it is not to wander unguided through infinite spaces of desolation; but it is, if we have been made fit for the high and rapturous experience by faith in Christ and the renewing energy of the Divine Spirit, to advance into realms whose possibilities are measureless and which are resplendent with the glory of God. To a ransomed soul death is not so much death as birth. To one who has been made right by the blood of the Redeemer and whose heart is athrob with heavenly pulsations, life here is not so much life as waiting for life. Blessed are the dead who die in the Lord. We do not see them any more with our mortal eye. It is not because they have ceased to be; but only because their business called them hence and they have journeyed away into another country.

This immortality of the soul is an inference of reason. At any rate, men like Socrates and Plato and Cicero and others of the olden time who followed the guidance of nature in laying down premises and drawing conclusions, were fully persuaded of the great doctrine of the continuation of our present conscious individual life in other spheres of existence. Bishop Butler who recognized the Old and New Testaments as products of inspiration, and who saw God manifested in Christ, and life and immortality clearly brought to light in the disclosures He made to the world, was yet persuaded that reason does yield the inference of the endless existence of the soul. But the case which Bishop Butler made out from analogy never seemed to me to be quite so strong and convincing as that of Ralph Waldo Emerson. For though Emerson set aside largely the authorities in which Butler trusted for confirmation of his views, he insisted with an energy quite beyond Butler's that the fact of the immortality of the soul must be accepted as bed-rock of all our thinking.

At the same time beyond this simple though august inference it is only a little way that the reason can conduct us. If we wish for further information,—something on which to base rational conjecture as to the life our blessed ones are living, what their fellowships and employments and satisfactions, we must turn to those pages which are illuminated with beams of heavenly radiance, and which show us things to come.

It is sometimes seriously discussed whether the old Patriarchs and their Hebrew successors believed the soul to be immortal, and whether they had any expectation of seeing God and being with God in the future world. In Genesis there is a story of one who was

born back in the early ages. This story, like a precious jewel, has flashed its light down through all the centuries. It runs thus: "And Enoch walked with God, and he was not, *for God took him.*"

What is this but a clear recognition of the doctrine of continuous existence and heavenly inheritance? Enoch was a man of God. He believed in God. He was faithful to God. He lived in relations the most intimate with God. He pleased God. God wanted to reward him. So He just took him and lifted him gently, as a mother might her babe, into His nearer presence. God took him. His taking of him was not in punishment; nor was it the annihilation of the man. It was in love and sweet approval. The likeness in which we are to be satisfied was conferred without his falling asleep in death. He did not see death. He lived right on in his life with God. He lives right on still. He knows, as it is not possible to know on earth, what fulness of joy there is in the presence of God, and what pleasures there are at His right hand. Enoch is witness to faith in immortality.

But even though there were no hint of a blessed life with God from Genesis to Malachi, the New Testament is full both of the statements and the implications of it. Heaven is a possibility near at hand and open to all who will consent to the conditions on which it may be entered. Christ was here to utter His word and lay down His life that no man might miss it. He brought life and immortality out into the clear light. The promises He made and the motives to obedience and faith and love and holiness He presented and pressed, rest largely on the realities of a future life.

As with Jesus, so with all the inspired writers and

speakers. There is no air of misgiving in what they say about the hereafter of redeemed souls. They are to be with God. They are to be received of the Lord Jesus Christ. They are to behold the glory of the Son of God. They are to serve Him forever and ever.

Nor are these mere speculations and fancies. As has been already intimated, the soul answers back affirmatively to these assurances of an existence continued beyond the grave. We hear the leaden thud of the sod on the casket, and we know we have committed dust to dust. It looks as if death were the end of all. But there is a voice speaking to us from out the unseen which says: "I am the Resurrection and the Life," and we walk away confident that it is well with the soul whose trust has been in the Eternal Son.

The heavenly state of the redeemed is one of freedom from the infirmities and besetments and hot passions and feuds which so largely characterize and imperil life here.

The infelicities of our present condition,—the things which mar enjoyment, which hinder the most rapid progress and balk the bravest endeavors to do worthy deeds, will be encountered no more. There will be no sickness and pain and death. The scenes in these upper chambers where we tread softly through anxious days and nights, ministering with what skill and patience and tender love God has given us to stay the burning fever, or to check the violent cough, or to relieve the severe and ominous distress, in some one most beloved; or where at length, amid sobs and heart-aches and fruitless beseechings that it may not be, the soul passes on, leaving only an empty and decaying tenement, will

never be repeated in the bright world to which we go. No mourning processions will wind their slow way through the streets of the celestial city. There shall be no more death; neither sorrow nor crying. There will be no more unsupplied wants. They shall hunger no more; neither thirst any more.

These statements, of course, are figurative fore-castings of one side of the blessed future of the redeemed soul. It may be difficult to conceive of a conscious active existence for human beings under these conditions of complete exemption from all want and weakness. Still the Scriptures make it evident that somehow all impediments to a free full life are to be removed. We are not to be straitened. We are not to be hampered and hindered by the burdens and disabilities which often prove so disastrous here. The envies, the jealousies, the sadly mixed ambitions, the aims which are only partly good, the worry and fret of life, the mean rivalries which cramp the faculties and confuse the judgment, the appetite that is clamorous, the flashing temper, the obstinacy of will which is so often mistaken for conviction of conscience and fidelity to principle, the pride which hurts one's own soul a thousand fold more than it can ever hurt others, the suspicion which is groundless but which creeps easily into the mind to the marked discomfort and loss of the one who cherishes it, the misconceptions which are such a prolific source of misery to men, will all be distempers of the past, and the soul, no longer overweighed and with wings no longer crippled, will be at liberty to mount aloft and disport in an atmosphere suited to the highest functions of intelligent beings.

To crown all, there will be no sin in heaven. The air

is sweet with the breath of God, and every thought is in keeping with the spotless purity of the place.

It is a great multitude who are there, and they have come up out of all nations and kindreds and peoples and tongues. Once they were sinners, polluted and guilty before God; but they are sinners no longer. Their souls have been cleansed into whiteness by the blood of the Lamb. They have been justified and restored by Jesus. There is nothing in them which is not holy.

This, it is true, is a negative view of heaven. It is to think of heaven with special reference to what is not there. At the same time does it not make heaven seem wonderfully attractive to contemplate it as a realm where all evil is eliminated?

If we could only think of our present sphere as still peopled with immortal beings; not an impure thought, not a wrong purpose, not a deed of darkness to be laid to the charge of any single soul, how inexpressibly fair this green earth would look! How all the skies would smile, and all the landscapes glow with the beauty of God!

Heaven is the sphere of opportunity for the unfolding of all the best powers and possibilities which are in the soul.

There are three distinct lines along which men struggle; three distinct forms which their aspirations assume; three distinct objects to be gained, which constrain them to look forward with eagerness to the heavenly life.

The first is knowledge. With large numbers of the worthiest men and women the ruling passion is to know. The main force of their lives is spent in a quest

for wider and more thorough information. They are never so happy as when they are seeking knowledge. They are never so impatient as when baffled in efforts to obtain knowledge. They are never so elated with a sense of victory as when they succeed in mastering knowledge. Their enthusiasm for knowledge is a fire in the bones, and it is often consuming.

Heaven in all its conditions and appointments is suited to this yearning for knowledge. This is one of the high expectations we are permitted to entertain. "Now we see through a glass darkly; but then face to face; now we know in part; but then we are to know even as also we have been known." It is this thought of the facilities which heaven will afford for solving mysteries of the soul and of the universe, and for acquiring clear and accurate knowledge on many vital questions which now perplex and baffle us, that makes some men, not merely reconciled to death, but eager to cross the line and enter upon the experiences of the Great Beyond.

In speaking of John Foster another has said: "He felt in this world that he was under restraint; that the great secrets of the spiritual universe were hid from him; that death would break down the barriers, and give his mind free scope to plunge into the mysteries of truth. His sublime soul was like a courser panting to leap the barriers; like an eagle dragging at its chains, and longing to soar above the clouds." Like Paul and many another, he wanted to get over into the full and unobstructed light.

Do the best we can while on earth to lay up knowledge, we shall doubtless begin our life in heaven very low down. We shall be like men going abroad to France

or Germany or India or China, only vastly more so, who have but imperfectly learned the alphabet of the language of the people among whom they are to dwell. Wonder upon wonder will break upon us. Mystery after mystery will salute us. Vistas of which we have had no previous conception will be disclosed to us. New truths will challenge us at every turn. But the endless ages will be ours, and our knowledge will grow through all the cycles.

The second is purity. As knowledge is the controlling aim with a certain class of minds, so to be pure as our Lord is pure is the supreme end with another class. They live in such consciousness of their own sins; they have such a deep conviction of the exceeding sinfulness of sin—they see so much of sin and the ill effects of sin all about them—they put such stress on the injunction to come out from sin and walk before God in full integrity of heart—they have such a high estimation of the privilege of moral cleanness, that all the emphasis of their energy comes at length to be laid on endeavors to be holy. Nothing seems to them to be of so much consequence and so much worth to character as the achievement of holiness. They like to grow in knowledge; but they like above all things else to grow in the grace of clean hearts. They want no burdens nor stains on the conscience.

Heaven is the place where all highest thoughts of holiness are realized. Heaven is a kingdom of holiness. It is not merely that there is no sin there; but in all its conditions and laws and methods and on-goings, heaven is a realm of positive purity. All its inhabitants are pure. All its occupations and associations, and all its interchanges of ideas and feelings, tend to the steady

development of purity. Motives to purity will be greatly multiplied, and impulses to purity immensely augmented. It is proper to anticipate that the process of becoming a partaker of the divine nature, and of passing into the likeness of Christ, will go on forever; but this will mean an endless advance in purity.

"Here faith is ours, and heavenly hope,
And grace to lead us higher;
But there are perfectness and peace
Beyond our best desire."

The third is happiness. The desire of happiness is instinctive. From Aristotle to Taylor the writers have been neither few nor insignificant who have held that choices are determined by a nice calculation of the bearing of the action on one's own happiness. This position, of course, is seriously controverted; but it admits of no question that enjoyment is a large and potent element in the motives by which men are influenced. They set high store by contentment, satisfaction, blessedness. This is the refrain of the Psalms,—the pleasures which are to be found in the service and fellowship of God. One has only to read the story of St. Augustine to see what emphasis lofty spiritual natures are in the habit of placing on the delights of the divine life. Even our Lord is represented as having endured all for the joy that was set before Him.

But who may venture to enumerate and set forth, in anything like the glow of attractiveness which belongs to them, the unalloyed joys of souls redeemed and sanctified in heaven? Heaven is the sphere of happiness, the crowning and endless opportunity of joy.

There will be the joy of looking into the face of the Father, and joining with the hosts who have kept their

first estate in His worship. There will be the joy of meeting the Son in open vision, and clasping the hand that was pierced for our salvation, and expressing to Him the love and ascribing to Him the honor which is due for what He did for us in coming into the ranks of our humanity and manifesting God to the world and dying for all mankind on the cross. There will be the joy of direct and unhindered communion with the Spirit, and the opening out of the vast realms of truth into which He will guide.

There will be the joy of an unceasing progress in knowledge and pure character. Every normal aspiration will have its suitable object. There will be beauty, such as was never on land nor sea, for the eye; and music beyond the skill of the imagination of all the masters for the ear; and a fit satisfaction for every faculty.

There will be the joy of congenial and rewarding activity.

It is not to be wondered at that men whose lives have been one unrelieved round of drudging toil, or who have been enforced wanderers in the earth, driven hither and thither, perplexed, tormented, and persecuted unto the death, should think much of the rest which remaineth unto the people of God. Dear burdened souls, overweighted and pained by burdened bodies, have a right to think of heaven as a place of release and refreshment.

But heaven is not a place given over to idleness. Saints in heaven do not sit with folded hands and vacant minds, as if it were enough to listen to the strains of soft-flowing harmonies and breathe balmy airs and indulge in the sweet illusion of aimless dreams. Such delight would wear itself out and turn to weariness even

in Paradise. There are employments suited to the liberated faculties and the higher and more refined conditions of a purely spiritual existence. Enoch and Abraham, Moses and Joshua, Samuel and Elijah, Isaiah and Daniel, Paul and Timothy, Hannah and Deborah, Mary Lyon and Fidelia Fiske, work on still in the service of God. His servants shall serve Him. It is a conviction of mine that David and Dante and Milton strike their harps and sing in unison with the angelic choirs. Bunyan who filled the world with his brave dreaming is dreaming yet of the measureless grace of God in Christ.

A peculiar satisfaction, too, we are bound to believe, attaches to work done by the servants of God in the heavenly world. Here work whether of head or hand, exhausts; but there they run and are not weary; they walk and are not faint; they toil, but their toil is a glad recreation. Souls as full of enthusiasm and energy as Luther and Wesley, as Spurgeon and Finney, move to and fro on the errands of God, so we may be sure, never tiring in thought, never ceasing in activity, and never desiring to pause and lay aside their burdens. Investigations will go on; new realms of truth and beauty and life will be opened; new duties, sweet and august and manifold, it may be, will be imposed; and there will not be a soul in the whole vast multitude who will not have something ennobling to do.

Then there will be the joy of intercourse with souls elect and the choicest spirits of the moral universe. What a fellowship it will be! What interchanges there will be of ideas and experiences! We shall sit down with Abraham and Moses and Samuel and John. We shall hear the story of his life right from the lips of the Great Apostle. We shall meet that little group from

the household of Bethany, and listen intent as they tell of the ways and the life of Jesus when He was here upon the earth. We shall strike hands with the true and brave and tender of all ages. It will be a society radiant with the divine light and warm with the pure love and alive with the life of the Eternal One.

Southey had a conceit that heaven is the home of genius. It was his notion that within the walls of the Celestial City all the gifted sons and daughters of our race abide and hold communion. No. It is not large brains but pure hearts which condition seeing God. It is moral and spiritual qualities which count in the divine estimation. Whoever is poor in spirit is an heir of the kingdom. Among the happy immortals there will be many from the ranks of the lowly,—many who passed in this world for simple-minded folk, as well as many whose capacities were larger, and whose parts in life were conspicuous. But large or small, possessed of ten talents or only one, whoever is there experiencing the joy and sharing in the victories of the heavenly life, will be there because of what Jesus Christ, the divine Redeemer, has done for him. The ground of their glorying will be the cross, and their everlasting indebtedness will be to Him who loved them and gave Himself for them on Calvary.

This brings us to our second question, which is: When is the great hope to be realized?

A careful study of the Scriptures seems to leave little doubt as to what the answer ought to be. The dead who have gone out from us in the faith of the Son of God have passed into immediate and everlasting blessedness. They have ceased from their labors not only, and

folded their hands in rest, and experienced the peace and quietude of which undisturbed sleep is the beautiful emblem; but they have entered upon an exalted joy. "Blessed are the dead which die in the Lord." It is not merely that they shall be, but they "are."

To this every other teaching must be brought into accommodation. If there are figures employed which seem to point in another direction, if there are passages which appear on the face of them to be inconsistent with this doctrine, if there are theories which involve a more complicated and dramatic arrangement, it is for them to yield and be reconciled to this large central teaching. For this teaching is the main current of the stream of teaching,—all else is tributary or eddy. This is the great trunk thought of the New Testament; all else is but branch or waving foliage. They do not wait; they do not linger by the way; but they are advanced at once into blessedness. They enter into the positive bliss of the heavenly life. In the process of dying those who have been made new creatures in Him who is the resurrection and the life put off the mortal and put on the immortal; they put off the corruptible and put on the incorruptible; they lay aside the natural body and they put on the spiritual body; and they are henceforth and forever more with the Lord. They are blessed. They are in the image and fellowship of the heavenly.

The "Westminster Catechism" teaches this, only it goes beyond and teaches somewhat more. To the question: "What benefits do believers receive from Christ at death?" answer is made: "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory." This is the part of the answer which has warrant in the instructions of Jesus and the apostles. There is no escaping it unless one chooses to

turn back on some of the plainest words of Scripture. Two points are here made. One is perfectness in holiness. It is not a heaven only in part attained; but a heaven in the fulness of its purity and light and joy. The other is the immediate introduction of the soul into glory. It is not a sleep, with the powers and faculties all reposing in unconsciousness, and continuing on in this condition through nobody knows how many ages. Not a heaven once more only in part attained. But a heaven in the fulness of its purity and light and joy. Immediate introduction into glory! The teachings of Scriptures on this point seem to me to be clear and explicit.

Take the assurance of Jesus to the dying thief, "To-day shalt thou be with me in Paradise."

This word "Paradise" is used three times in the New Testament. It is used in the instance just given of the assurance of Christ to the dying thief. It is used by Paul in his account of being caught up into regions where he heard unspeakable words, which it is not lawful—not possible—for a man to utter, and which he calls in one clause the "*Third heaven*," and the other "*Paradise*." It is used by John in Revelation: "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God."

Now people who have points to make, or prejudices to embarrass their conclusions, may insist on a difference between the places indicated by these words "Paradise" and "Heaven;" but the average mind, looking at the matter in the white light of an honest purpose to get at the exact meaning inspiration put into them, will be more likely to consider "*Paradise*" and "*Heaven*" merely interchangeable terms of speech.

"The Paradise," says Plumptre, in his remarks on

what our crucified Lord declared to the penitent thief by His side, "of Eastern lands was essentially the kingly garden, that of which the palace was the center." "In the figurative language in which the current Jewish belief clothed its thoughts of the unseen world, the Garden of Eden," which was also spoken of as "the Paradise of Delight," the Garden of Eden took its place side by side with "Abraham's bosom as a synonym for the eternal blessedness of the righteousness."

It is the same, therefore, as if Jesus had said: "To-day shalt thou be with me in the eternal blessedness of the righteous." Had He said, "Heaven"; had He said "Abraham's bosom"; had He said, "With me in the eternal blessedness of the righteous," the popular apprehension of His words would have been exactly what it was when He said "Paradise." He meant to tell this sharer with Him in the agonies of the crucifixion, whose heart had been softened by what he saw, and who had come into a sharp and sincere sorrow for his sins, that his penitence and his faith opened for him an immediate entrance into the highest joy of the Kingdom. His faith was an overcoming faith, and he was to be permitted, through the infinite riches of the grace of God in Jesus Christ, who was there on the cross making expiation for the sins of the world, to partake of the fruit of "the tree of life which is in the midst of the Paradise of God." He was not to be kept back. He was not to be detained for an indefinite period in some outer court. The door was swung wide, and he was to enter at once.

Take again the statement made by Paul. The matter in debate in his mind was whether it was more desirable, the Lord willing, to go hence or to remain in the

body. "But I am in a strait betwixt the two, having the desire to depart *and be with Christ.*" This is why he felt that going would be such a gain. "For to me to live is Christ, and *to die is gain.*" Dying would be "gain" to him because it would bring him into this closer and more intimate and open communion with Christ. For him personally it would be "*very far better.*" There was no notion in his mind of a long intervening sleep between laying aside the earthly and taking on the heavenly. To be absent from the body was to be present with the Lord. Through faith he was with Christ in a daily fellowship. The life he lived was a life of faith on the Son of God. But so soon as he had escaped the bondage of the body, and these earthly limitations, he was to come into an ampler experience of his Lord, and know Him as no man can know Him in the flesh. The conception everywhere present to the mind of the apostle, and dominating and illuminating all his ideas of the life to come, was that to the disciple death is an open door right into the presence and joy of the Redeemer.

Two questions arise at this point to the embarrassment of many persons who otherwise would gladly accept the conclusions here drawn.

There is the question of these earthly bodies.

What becomes of them? How adjust the notion of the completeness and freedom and perfect happiness of those who have already become saints in light to the notion that the bodies which are supposed to be essential to final perfection of being, and to which in process of the ages, these embodied spirits are to be re-united, are reposing in the dust?

It is here that the answer in the Catechism begins to

limp. The question, let it be remembered, is: "What benefits do believers receive from Christ at death?" The portion of the answer already considered and commended is: "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory." But the conclusion of the answer is: "And their bodies, being still united to Christ, do rest in their graves till the resurrection."

Reading this, one naturally turns to the proof texts to see what support the idea has in Scripture. The first passage given is: "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." Not so much as the faintest reference to these earthly bodies, and to what is to become of them. Another passage is: "Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep." Still no light on the destiny of these earthly bodies. A third passage is: "But if the spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you." Here is a foreshadowing of the truth—the quickening or renewing of these mortal bodies—but nothing to justify the assertion that our earthly parts are united to Christ after death, and rest in their grave till the resurrection, and then come forth to be re-occupied by the spirits which have been absent from them through all the period intervening between death and the final consummation of all things.

This is all the satisfaction we get in the way of proof-texts. Other passages might have been quoted which would lend more color to the declaration set forth in the statement from the Catechism now under consideration;

but even these passages would merely have lent color to the doctrine, and not substantial support. For the declaration does not seem to me to be the doctrine of the Scriptures.

The instruction which goes to the heart of this question is that which we have in the fifteenth chapter of the First Epistle of Paul to the Corinthians. "But some one will say: How are the dead raised? and with manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased Him, and to each seed a body of its own." This is analogy, simply; but it has all the force of a demonstration. Men in dropping seeds into the earth do not drop in the forms in which these seeds are to be bodied forth when they have germinated and grown to maturity. On the contrary from the seed itself, until there had been observation of the shape it would take in actual development, no man could predict just how it would unfold, and how it would look in the fulness of its life. Having said this, and having also said that there are different bodies and different glories attaching to different bodies, the apostle goes on to affirm: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body." What is all this but the same as saying that as there is a natural body suited to the needs and exigencies of life on earth, so there is a spiritual body

suited to the higher and holier requirements of life in heaven?

In his Second Epistle to the Corinthians Paul returns to this thought: "For we know that if the earthly house of our tabernacle," or "bodily frame," as it is in the margin, "be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." Here is the repetition of the idea of two bodies—one natural the other spiritual—one answering the purposes of a career under earthly conditions; the other meeting the conditions of a career of boundless freedom and immortal life. Unbroken continuity of being, conscious personality, an individual identity which is never lost, immediate introduction into the presence of Jesus and joy unutterable in communion with Him—these are the conceptions which run like golden threads through the web of all the teaching of the New Testament on the state of those who have died in Christ. But when we come to the question of the resurrection of these earthly bodies it is safer to assume that the Scriptures do not teach what they popularly have been supposed to teach.

Riding back, on one occasion, from the old cemetery in New Haven where so much sacred dust reposes, in company with Dr. Bacon, I said to this eminent man; "How do you reconcile the statement in the *Apostle's Creed* concerning the resurrection of *the body* with what Paul says of the two bodies—the natural and the spiritual, and the dissolution of the earthly house, and the re-clothing of the soul with the habitation which is from heaven?" His prompt answer was: "I do not attempt to reconcile it; for I do not believe it can be or ought to be reconciled to it. It is not this old mass of flesh which rises, but the soul; and when the soul which was

once dead in trespasses and sins has been made alive in Christ, and rises in Him in the world to come, it finds a body—a spiritual body, awaiting it, just as when that same soul was brought into this life it found a body, a natural body awaiting it.” This may not be the exact language used, but it is the substance of it. With the old body it is earth to earth, dust to dust, ashes to ashes, and we are through with it. The mortal puts on immortality. “The soul goes forth, not unclothed, but arrayed in its glorious spiritual body, bearing the known and loved features of this life with their expression only intensified by the perfection they will have attained in putting on immortality.” God giveth it a body as it hath pleased Him, and it will be worthy of Him and of the redeemed soul.

There is the question of final judgment.

Not a few Christians hesitate to accept the doctrine of the immediate introduction of those who have died in Christ into the glory and joy of heaven, and especially this phase of it which seems to imply the full and complete outfitting of the soul with its spiritual body, on the ground that there is to be a far-off and final judgment on which all things must wait in abeyance, so that there can be nothing conclusive, nothing perfect, until this august consummation has been reached.

But does not the fact so clearly taught by the Great Teacher and the inspired Apostles, that those who die in the Lord have immediate clothing upon with their spiritual bodies and immediate introduction into the glory and joy of heaven, throw a flood of light on this whole matter of a final judgment? Does it not further suggest that if we have any notions, concerning the final judgment which seem to conflict with this doctrine of

immediate introduction into the glory of heaven, and the immediate occupancy of the new spiritual body, these notions better be modified, and brought into line with the more apparent truth?

The point of difference lies right here; whether the last judgment is an event now in progress, or is a definite future event in which the eternal destiny of men and of angels shall be finally determined and publicly manifested. This latter is the general Church doctrine. Catholics, Greeks, and Protestants, hold it in common. Dr. Hodge, in his "*Systematic Theology*," stoutly maintains this position; but he also has this to say in view of the difficulties with which all such questions are beset: "How far the descriptions of the process of the last judgment, given in the Bible, are to be understood literally, it is useless to inquire. Two things are remarkable about the prophecies of Scripture, which have already been accomplished. The one is that the fulfilment has, in many cases been very different from that which a literal interpretation led men to anticipate. The other is, that in some cases they have been fulfilled even to the most minute details. These facts should render us modest in our interpretation of those predictions which remain to be accomplished; satisfied that what we know not that we shall know hereafter." Wiser and more pertinent words it would be difficult to find.

But in all humility, in all deference to high authorities, and in loyalty to every utterance of the holy Scriptures, and to all they teach, the opinion is yet ventured that the processes of the final judgment are now going on. Judgment comes at death. As a recent writer has said: "Death to the Christian is the laying

down of the natural body, and resurrection is standing up—*anastasia*,—in the spiritual body, occurring at once, in the very moment of death, as Paul expresses it, ‘in the twinkling of an eye.’” Just this is what we have been affirming.

Now along with this process, there is carried the verdict of final judgment. The believer in Christ goes into heaven, and he goes into heaven to abide there forever and ever, because he has been judged worthy to go into heaven.

In making these statements there is no disposition to argue the case, but simply to announce the conclusions which force themselves on my understanding, and in which my mind rests. Men write out their future destinies in the deeds done in the body. Their just awards are ready for them at any moment. There is no delay. There is no occasion for suspense. For the disciples of Christ to be absent from the body is to be present with the Lord. It is to be present with the the Lord without any fear, without any misgiving or solicitude, without any limitation of privilege; but in fulness of life and joy. “I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.” With what new emphasis of confidence and joy may we repeat the words: “Blessed are the dead which die in the Lord from henceforth.”

So then, for these dear beloved ones, who have gone hence in the Lord we may well dismiss all anxiety, and while saluting them through tear-dimmed eyes and with trembling voices in terms of tender farewell, hail them, also, with congratulations. They have reached the “Mount Zion” of their holy dreams and aspirations.

They are happy dwellers in the "City of God." They walk the streets of the "New Jerusalem," white-robed, crowned, and with exultant songs of victory on their lips. They see no longer through a glass darkly, but face to face. They are children of the Father, at home with Him, and with the Elder Brother, and the innumerable company of glad ones who have been redeemed from their sins, and all that is sweet and beautiful and glorious in the upper Kingdom is open to their eager souls. We journey on, pilgrims yet, with staff in hand, often weary and footsore; but they have entered in through the gates, and drank of the waters of the immortal fountains, and eaten of the fruit of the tree of life which is in the midst of the Paradise of God, and they have seen—Jesus.

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